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NOTES OF THE WEEK.

ALTHOUGH Oxford on Tuesday last was not the ideal city of a sunny autumn day, the proceedings at the opening of the new session at Manchester College could not be marred by unfavourable weather. There was a great gathering of friends, and as will be seen from our report, words fully worthy of the occasion were spoken. At the unveiling of the statue of Dr. Martineau, several distinguished members of the University testified, by their presence, to the honour in which he is universally held. Of the statue, we heard expressions only of unqualified satisfaction and delight. What will ultimately be decided as to its position we do not know, but certainly it should have, if possible, a dark background, and the light of a great window in front and not behind. Only in the evening, when the Warrington window was dark, and the Library was lighted up, could the wonderful beauty of the statue be clearly seen.

Dr. Martineau has returned from Scotland, breaking the long journey at Carlisle. We are glad to hear that he has borne the fatigue very well.

IN acknowledging the thanks accorded to him for his gift of a window to the library of Manchester College, Mr. Darbishire recalled some old memories, which were new to most of his hearers. It seems that after the decision in the Lady Hewley case the members of the community connected with Cross-street Chapel, Manchester, were so downcast, and persecution weighed so heavily on their hearts, that there was a serious project to emigrate as a body to Texas, and steps were actually taken in that direction. In those early days he was intensely impressed with the desire for religious freedom, and

the idea of the removal of their College to Oxford grew up in his mind. And now they had come.

THE Rev. Joseph May, of Philadelphia, who is shortly returning to America, is to preach on Sunday morning at Effra-road, Brixton. We are very glad that an opportunity is thus afforded to our friends of hearing the voice of a son of Samuel J. May, the noble Abolitionist, who is also very cordially welcome among us for his own sake, and as the biographer of Samuel Longfellow. Mr. May was interested a few weeks ago to pay a visit to the Church of the Messiah, Birmingham, the successor to the New Meeting, of which Dr. Joseph Priestley was minister, before he was driven from this country and settled in the States. At Philadelphia, Priestley, although not minister of the first Unitarian Church, was keenly interested in its foundation. Mr. May is only the second minister of the Church, Dr. Furness having served it for sixty years, following on the ministrations of the earnest laymen to whom the building up of the church was due.

A MEETING with reference to the Tsar's Peace Proposal is to be held at Exeter Hall on Wednesday evening, the 26th inst., at which the Bishop of London will preside. The following have promised to take part :—Right Rev. Bishop of Hereford, Rev. J. Guinness Rogers, D.D., Rev. Hugh Price Hughes, M.A., Rev. David MacEwan, D.D., Rev. J. P. Gledstone, Rev. B. Meyer, B.A., Rev. J. Scott Lidgett, M.A., W. Lloyd George, Esq., M.P., and others. Besides these, a number of influential persons have signified their warm sympathy and approval of the objects of the meeting, and others their intention to be present. Among the former are the Right Hon. John Morley, M.P., the Right Hon. Leonard Courtney, M.P., Sir Jos. W. Pease, Bart., M.P., Very Revs. Dean Bradley, Dean Kitchin, Dean Stubbs, and many others.

At the recent meeting of the Congregational Union at Halifax the following resolution was passed :—

This assembly of ministers and delegates of the Congregational Churches of England and Wales records the supreme satisfaction with which it has read the manifesto of the Tsar, requesting a conference of the Powers to consider the possibility of a reduction of the excessive armaments which at present oppress the nations. They discern in this manifesto the expression of a conviction which has for years past been growing in the minds of the peoples and their leaders under the inspiration of the Prince of Peace, whose reign involves "Peace on earth." While not unmindful of the difficulties and perils of the whole question, this assembly earnestly and respectfully urges

upon Her Majesty's Government to do its utmost to make the conference a success, and prays that the result may, under Divine guidance, secure a permanent reduction of the armaments of Europe.

MR. A. M. BOSE, on his return to India from this country, received a very cordial welcome both in Bombay and Calcutta. At public meetings of welcome in both cities acknowledgment was made of the great services he had rendered in bringing a better knowledge of Indian affairs before the British public, and in drawing more closely together the sympathies of the best men in both countries. At the meeting in Calcutta, which was held in the Town Hall, an address beautifully engraved on a silver plate was presented by Mr. Surendranath Bannerjee, who said that he and Mr. Bose had fought many a battle together for the political regeneration of the country. They had been fellow-workers in the field of political reform through good report and through evil report for nearly a quarter of a century, and he could say with all his heart that he had never come in contact with a man who in honesty of purpose, purity of intention and loftiness of ideal surpassed Mr. Bose. On rising to reply, Mr. Bose was greeted with enthusiastic cheers, but unfortunately was overcome by an attack of giddiness, and was unable to proceed with his speech. It will be remembered that Mr. Bose was ill just before leaving England, and on reaching home he met with a severe shock in the death of a brother. This, with the excitement of the welcome, proved too much for his strength, but we trust that a time of quiet rest will soon restore our friend to his accustomed health.

A DAY or two before the Town Hall meeting, Mr. Bose had also been welcomed at a special meeting called by the Brahmo Somaj Committee at the Albert Hall. The chair was taken by Babu Protap Chunder Mozoomdar. Mr. Bose, in giving an account of his work in England, spoke warmly of the great interest taken by English Unitarians in the cause of the Brahmo Somaj, and referring to the Manchester College Scholarship, expressed the hope that those who were enabled by its means to proceed to England to study theology, might become golden links to unite the Brahmo Somaj and the Unitarian body in closer bonds of sympathy. He spoke fervently of the sacredness of their great work, and said that without religious progress the political advancement of the country was impossible. Mr. Mozoomdar said that the Unitarians of England were eager to send the Brahmo Somaj a message of sympathy whenever they found a suitable

messenger to carry it, and they had found such a messenger in Mr. A. M. Bose, who was truly a "golden link" between the East and the West. He expressed the heartiest agreement with the wish expressed by Mr. Bose, that there might be greater unity among Brahmos, and concluded by moving a resolution of welcome and of sincere gratitude to their English Unitarian brethren for the liberal help sent for the repair of the Brahmo Somaj buildings damaged by the earthquake of last year.

THE Rev. H. M. Allen, for many years one of the American missionaries among the Armenians at Van, on the eve of returning to his own country for a time, wrote a letter to the Committee of the Women's Armenian Relief Fund, strongly urging that their support of the Van Industrial Bureau and Orphanage should not be suffered to decline, but ought rather to be increased, and these beneficent institutions be put upon a permanent basis. The condition of the widowed women of the villages, and the children, is pitiable beyond words, and their sole dependence is on the help thus given. Donations for this purpose will be thankfully received by Mrs. Madeleine Cole, 1, Trebovir-road, Earl's Court, S.W., hon. treasurer of the fund; or by Mr. Francis Buxton (Messrs. Prescott, Dimsdale and Co.), 50, Cornhill, E.C.

WE referred some little time ago to the settlement of a company of the Doukhoborts in Cyprus. Things seem, on the whole, to be going well with the little colony, although the climate is difficult. Two farms have been secured, but there is still large expense to be incurred in preparation for the harvest and maintaining the people until it can be gathered in. Preparations are also being made for the removal of another large party to Canada. Of this we hope soon to have further news. Should any of our readers be moved to help forward these efforts contributions may be sent to Mr. Isaac Sharp, 12, Bishopsgate-st. Without, E.C.

MR. J. BREDDALL, hon. secretary of the Essex Hall Temperance Association, desires to call the attention of ministers, and Sunday-school and Band of Hope superintendents to the fact that Nov. 27 has been agreed upon among the leading religious bodies throughout the kingdom as "Temperance Sunday," and to express the hope that Unitarians will not be behind other religious bodies in embracing this opportunity of aiding Temperance work. It is desirable that, as far as practicable, sermons bearing upon Temperance should be preached from our pulpits, and that special addresses should be delivered in the Sunday-schools, the proceeds of any collections to be in aid of the Band of Hope. If any churches are without a Band of Hope the "Temperance Sunday" collection would be heartily welcomed by the treasurer of the Association, Mr. F. A. Edwards, 12, Grosvenor-road, Ilford, Essex. Mr. Bredall adds that if funds permit the Association will do much active work during the winter months, and that South London friends will have an opportunity of learning something of the work at an aggregate meeting to be held at Stamford-street Mission on Friday, October 28.

OUR readers will be interested to learn that Messrs. Newnes and Co. have published a delightful little edition of W. C. Gannett's "Year of Miracle," a poem in four sermons. The American editions were published at 2s. and 4s.; this edition is published at 8d. net, and Mr. Philip Green, of Essex Hall, will forward copies to any address on receipt of eight penny stamps. We trust Mr. Gannett's book will now find its way into thousands of homes which the higher-priced book could not reach.

THE October number of the Essex Church Calendar (embodying the *Seed-sower*) begins a new volume, and a series of illustrations, on the cover, of our London Churches. The first picture is of the old chapel on Stoke Newington Green, built in 1708. We have also received the syllabus of the first of a series of lectures on the Non-Subscribing Churches represented by the Provincial Assembly of London and the South-Eastern Counties, the first lecture being on "The London Churches, their History and Ministry." The lectures are prepared by the Rev. F. K. Freeston, and are to be illustrated by lantern slides. Applications for the lectures must be made through the secretary of the Assembly, the Rev. F. Allen.

THE MARRIAGE ACT, 1898.

AN Act of Parliament has been passed in the present year with the object of dispensing with the attendance of the Registrar at marriages in Nonconformist churches. The Act does not come into operation until April 1, 1899, and it is to be supplemented by rules to be made by the Registrar-General; but it may nevertheless be useful to lay some account of it before our readers, so as to enable them to consider whether the Act should be adopted in respect of their churches, and what steps should be taken if its adoption is desired. The scheme of the Act is to empower the governing body of each Church to appoint a person to act as Registrar. The governing body may, of course, appoint the minister, but they may appoint another person, if they think fit.

When an appointment is made, the appointers are directed to notify the name and address of the appointed person to the Registrar-General and the Superintendent Registrar of the district; and it becomes necessary for them or their appointee to apply to the Registrar-General for the necessary books and forms. The Registrar-General has a power to withhold these if he is not satisfied that sufficient security exists for the due registration of marriages and the safe custody of marriage register books; but, if he is so satisfied, it becomes his duty to issue a marriage register book in duplicate and a reasonable number of forms for certified copies of the entries to be made in it. On the issue of these books the person nominated as above-mentioned becomes authorised to register marriages.

The person so authorised incurs the duty of duly registering in duplicate, in the two marriage register books supplied to him, the proper particulars of each marriage solemnised in his presence, and the further duty of making quarterly returns of the same to the Superintendent Registrar of the district. He will receive

as his remuneration the sum of 6d. for each entry, while a failure on his part to discharge his duties may involve him in imprisonment for two years, or a fine of £50.

The Act concludes with a curious imposition of an extra fee during a period of ten years of 6s. 6d. when a marriage is by licence, and 4s. in other cases; the same to go as compensation to existing Registrars for the loss of fees entailed upon them by the alteration of the law.

The Act is not well drawn, and many questions may be raised upon it. The first step has to be taken by "the trustees or other governing body of the building" (s. 6, § 3), and we are told (s. 1, § 3) that in the case of Roman Catholics these words "shall include the Bishop or Vicar-General of the diocese." In many Nonconformist churches the trustees hold a passive position. The land was vested in them when first purchased, and new trustees have been appointed from time to time; but the trustees have no active duties to perform, and some or all of them may reside far from the locality in which the church stands. The real governing body of the building is the congregation, who meet annually or at other intervals and appoint a committee to manage their ordinary affairs. The committee is the body readily available for appointing an authorised person under the Act. The best course would seem to be for any congregation desiring to adopt the Act to pass a resolution at some meeting authorising the committee to exercise the powers of a governing body under the Act.

Assuming the governing body to be settled, a question may be raised as to whether they have power to appoint one of their own number. If such a step were desired, it might be advisable for the intended appointee to retire from the governing body before the appointment was made, and to be re-elected afterwards.

One clause in the Act (s. 6, § 4) implies that two or more persons may be authorised under the Act by the same governing body; while another clause (s. 6, § 3) contemplates that a person authorised by the governing body of one building may act in another registered building in the same district. A further clause, however (s. 7, § 3), would apparently prevent this from being done, unless a person had been authorised for such other building and books had been issued for it.

We see many other imperfections in the Act, we find no provisions for the case of an authorised person dying or leaving the locality, nor do we find any clause like s. 17 of the Marriage Act, 1856, 19 and 20 Vict. c. 119, declaring that a marriage actually solemnised under the Act shall be good notwithstanding any defects in form. Altogether it may not be unwise for congregations to pause awhile before deciding on adopting the Act.

A. D. TYSSSEN.

THAT man is perfect in faith who can come to God in the utter dearth of his feelings and his desires, without a glow or an aspiration, with the weight of low thoughts, failures, neglects, and wandering forgetfulness, and say to Him, "Thou art my refuge, because Thou art my home."—George MacDonald.

THE EDUCATION OF THE RELIGIOUS IMAGINATION.

OPENING ADDRESS AT MANCHESTER COLLEGE BY THE REV. J. ESTLIN CARPENTER, M.A.

Gentlemen,—The College which formally opens its doors to you to-day, at the beginning of another Academic year, is founded on the assumption that there is a branch of knowledge which may be properly designated "theological." Its purpose is to expound that knowledge, to define its limits, determine its characteristics, and set forth its contents. Such an aim may properly be regarded as an end in itself. It is concerned with the most sublime of all inquiries. It is inexhaustible in its scope, as it is likewise boundless in its interest. There is no one to whom it can be unimportant, for it seeks to set the world and life, the majesty of the universe, the vicissitudes of history, the needs and destiny of each single soul, in their true theoretical relations with the infinite Being to whom we give the name that is above every name—God. To pursue this august way of learning along its various paths, to interrogate its mysteries, can never fail to awaken the passionate enthusiasm of the student; and to re-shape its results in connection with the advance of knowledge in other fields may well be the life-long occupation of a continuous succession of faithful labourers who humbly seek this way of service to their time.

The Ministry of Religion.

But you have chosen another form of ministry, that of Religion. That is concerned—need I remind you?—not with the forms of our thought, but with the life of the spirit, its endeavours after righteousness, its relation to the unseen. In that ministry the pursuit of ideal truth can never be treated with indifference. New aspects of reality offer themselves continually to the open and reverent mind; and the teacher who has ceased to learn soon finds that his scanty stock of lore is all expended; he can no longer feed others, for he has not replenished himself. The studies that you begin here, therefore, you must never relax. You will, of course, frequently change their special direction. But you must not abandon their ultimate object. You will stand hereafter on the deepest of all facts—the communion of the soul of man with God. To apprehend it yourselves with such vividness that you can quicken it in others, to draw out its implications and make it the groundwork of noble conduct, this will be your task. There is more here than theoretical knowledge. There are practical arts of effective utterance of the spoken word, and of effective expression of the inner thought and feeling. There is the sympathetic appreciation of the joys and sorrows of others, their aspirations and their perplexities, their sufferings and their sins. There is the understanding of *men* as well as the comprehension of *Man*. You will have to deal not with the abstractions of the lecture-room, but with the concrete forms of temptation and achievement as they will meet you in all the manifold groups of human action. As you enter into these you will be powerfully affected by them. It may seem incredible to you now in the dawn of fresh confidence, in the entrancing beauty and the kindling joy of the vision which has thus far led you on, that faith should fail or love grow

cold. But you must prepare yourselves to meet difficulty, to face hours of despondency, to bear weariness, exhaustion, disappointment. You may be baffled in the realm of pure intellect, or overwhelmed with tragedies of moral despair, till you are ready to cry with Tennyson, "It is very hard to believe in God": well will it be for you if you can add as he added, "but it is harder still not to believe in Him."

What Liberty Demands.

With this outlook what help can you gain in college learning? I answer "Much, every way": but you must suffer me to remind you at the outset that the profit of your student-years will arise not only from what is offered to you, but from what you in your turn contribute. It is, perhaps, needless to renew the assurance that the liberty which this College professes is no illusory liberty. Ours is in truth no recently adopted foundation. It was an ancient maxim that the way of philosophy must be free—*ἐλευθερον εἶναι δέ τῇ γνώμῃ τὸν μέλλοντα φιλοσοφεῖν*,* though only few may as yet be ready to apply the saying to theology—*ἐλευθερον εἶναι δέ τῇ γνώμῃ τὸν μέλλοντα θεολογεῖν*. Significant, indeed, were the words of Jowett to Stanley forty years ago: "I entirely agree with you that no greater good could be accomplished for religion and morality than the abolition of all subscription; but how will this ever be promoted in the least degree, or how will it be possible for any one in high station ever to propose it, if we only talk it over in private?"† To this conviction this College has sought for more than a hundred years to give public, if modest, expression; and its presence at the gates of the University of Oxford is a declaration that it will jealously guard its high trust.

But you know that the removal of ecclesiastical restraint cannot ensure openness of mind. You are asked to sign no orthodox formula: have you purged yourselves of the intolerance, the prejudice, the antagonism, which are apt to rise among the sufferers by exclusion, or of the ignoble complacency that we are not as those that are bound? And, if so, are you prepared to concede that each teacher, as well as each student, should have his own ideal alike of the whole field of research and of his special department in it? Will you loyally recognise that he must follow his own methods, and express through them his own personality? In truth, the freedom which is only used as a ground for self-assertion is destitute of any saving grace: it only becomes sweet and helpful when it is wedded with humility. Before the immense vistas of our study, where almost every avenue of inquiry passes out beyond our reach, and the wise and noble have again and again trodden different ways, the frequent confidence of ignorance may well be abashed. No Pythagorean discipline of silence and submission will be laid upon you; but I would commend to you the searching words of one of the most eminent of the children of light in modern Oxford, the late Richard Lewis Nettleship: "I am sure that the principles of all methods for acquiring the mastery over anything are substantially the same. One has got to begin with the alphabet to

* Quoted by John Smith, "Select Discourses," i. § 1.

† "Life," i. 275.

become a little child. Instead of which, it seems to me, one is perpetually beginning with the hardest things—solving the existence of God before one has ever seen what it means to exist at all. If I had to begin over again, I should like to try to master the elements of a few big things." Amid the varieties of intellectual solicitation—must I add, also, of social distraction?—with which Oxford abounds, the homely excellences of concentration, persistence, faithfulness, are easily thrust out of sight. Yet they are the conditions, I do not say of distinction—to that you are not summoned—but of attainment such as is within the reach of all. When Zoroaster's scholars (to quote the apologue of John Smith) asked him what they should do to get winged souls, such as might soar aloft in the bright beams of Divine truth, he bids them bathe themselves in the waters of life; they asking what these were, he tells them the four cardinal virtues which are the four rivers of paradise. To be simply steadfast, to have a wise method of living, to produce appointed work by appointed times, to maintain a vigilant self-control over habits and guard against excesses of labour which must be balanced by excesses of idleness—these are not counsels of perfection. They may not be needed by the prophet, but they cannot be safely disregarded by the scholar. For there is a "foolishness of the body," to use the words of the dying Socrates to Simmias, "of which we must be rid before we can be pure and hold converse with the pure, and know of ourselves the clear light everywhere which is no other than the light of truth." Over the gate of the temple of Epidauros, says Clement of Alexandria, was the solemn warning, "He that would enter the fragrant shrine must be pure," and purity, he adds, "is to think holy things." If, then, you can call to mind the freshness of your first self-dedication to your high calling, if there still lives with you the remembrance of some morning hour when "bond unknown" to you was given that you should be, according to your measure, "a dedicated spirit," cherish its "thankful blessedness." Let no decline of faith cloud your fair visions; no languor lay its chill on noble purpose; no weariness of drudgery, no disappointment in your course of study, no want of sympathy with your guides, vex you with disillusion. Enter the sanctuary: seek once more the things which are above: and remember that the way of search is prayer.

What the College Offers.

If these be the gifts of character and self-devotion which the College expects from its students what, asked the lecturer, has it in its turn to give? "Theological knowledge," he replied, and proceeded to describe a fundamental change which had come over their conception of that knowledge, and how this must affect their studies. In the thought of God there could be no finality. Each age must ask and answer its own questions, and they could no longer be satisfied with the old notion of a special and authoritative revelation in one book, which, rightly interpreted, was the final court of appeal and the source of absolute knowledge. The sources of their knowledge he thus described:—

The Larger Revelation.

For this conception the complex forces

vaguely known as "modern thought" have substituted another. It is, indeed, less clear and definite, though it need not on that account be less true and real. It does not formulate itself in creeds, but it offers itself as the ultimate justification of all belief. It refuses to be limited in its expression to a single book, it claims the higher literature of the race as its own field. It denies the exclusive pretensions of any single institution to its possession, and affirms that it may be found on every altar where honest sacrifice is offered, nay, in every heart which makes the daily oblation of love and duty. It approaches the whole question of the Divine nature, of the purposes of God, and the destiny of man, no longer by way of deduction from certain supernatural data, but by way of apprehension from the manifold forms of human experience. It appeals for its Bible from a chosen race to history at large; for its Church to the consensus of holy souls who in all ages have been "friends of God and prophets." It finds its sacred ark in the shrine of our inner thoughts; its solemn law in the reason and the conscience; its Shechinah or Real Presence in the aspirations and affections which rise unceasingly towards the Eternal. Theological knowledge thus becomes wide as the universe around us. It draws within its scope the majestic order of Nature, so far as it is the expression of God's ideas, the method by which his thought and will are wrought into the sequences of visible things: and on this side of its domain it seeks to assimilate the ascertained, and even the tentative conceptions of science, and declares itself not its antagonist but its partner in the perpetual endeavour to understand the world. Does it turn to the past to survey the progress of mankind? From the dim vistas of prehistoric time, up to the latest conflicts of our day, it discerns the nexus of enlarging deepening faith; till it affirms religion to be a practically universal power, finding provision for its own maintenance in the structure of the human mind, and its permanent relations with the great Whole in which it lives.

The Eminence of the Religion of Jesus.

This is not, indeed, to affirm that all experience is equally valuable, any more than to say that if you know the multiplication table you can dispense with the differential calculus. There are differences of worth in the several products of the vanished years; nor do the manifold forms of contemporary religion rise into one monotony of excellence. The application of intellectual and moral tests to the various types in which religion has been presented, at once marks them off, more or less clearly, into groups, and assigns them places of precedence or inferiority among the influences which have contributed to the education of the race. Foremost among these, whether by intrinsic eminence of nobility, by its historic importance, or by its extraordinary power of sustaining innumerable transformations in doctrine and polity and yet living on, stands, by general consent, the religion of Jesus. No single creed can be said to exhaust it. It cannot be regarded as complete in any one of its manifestations. Whatever foreign elements it has taken up into itself it has either rapidly cast out and left behind, or it has so absorbed that they became new sources of strength, while they sometimes profoundly changed its

essential character. It is admitted, on all hands, that the Christianity which greets us in the churches to-day is the result of age-long developments. The claims of these developments to be the legitimate heirs of the teachings of Christ must be examined. You must learn to appreciate the varied forms of religious life which they have produced upon the way; you must enter with sympathy into the struggles by which their principles have alike been inly moulded and outwardly expressed, and their types of character and devotion shaped. But, above all, I need not say that you must be familiar with their sources in the New Testament; you must endeavour to understand the reasonings of Paul and the insights of John; you must sit at the feet of Jesus, learn of him to say "Our Father," and enter into the open secret of the "kingdom of heaven within you." Nor can you do this without tracing the roots of his trust in the older history of his race, and watching the growth of that national religion which uttered itself in prophecy and law and psalm, till the hour and the man appeared and the faith of Israel was ready to set forth and win the world.

The special studies which I have thus barely described in two minutes, are, of course, sufficient to occupy a lifetime. They involve much patient toil; their successful pursuit continually demands laborious application, minute mastery of detail, acquaintance with obscure languages, the sympathetic reconstruction of social and intellectual conditions, which have otherwise little interest or importance. Be not neglectful of them: the peaks of higher insight rise over the fields of homely culture which clothe their lower slopes; the disciples who followed Jesus on to the mount of Transfiguration could not escape a long and laborious climb.

The Harvest of a Wider Field.

I would invite you, however, to range—more superficially, indeed, yet, I hope, not altogether without profit—over an area that is wider still. Not only the evolution of Christianity, or of Judaism, must engage your thought; around these there lies that of religion itself. It has been my duty, on a previous occasion, to offer to the students of this College some considerations on "The Place of the History of Religion in Theological Study." It is only needful now to remind you that it is by this time frankly conceded that all questions of doctrine and institution, of creed and ritual, must be studied in the light of their progressive development; and that, while there are many kinds of voices in the world, no kind is without signification. Yet the importance of each can only be judged in its relation to all, and the meaning and connections of the parts must be determined by their harmony in the whole. And of that whole, so far as we know it, what conception can we form? The record may be interpreted in different ways, according to the term from which we start. Do we fix our thoughts on the slow steps by which from rude beginnings man has advanced to clearer thought and purer faith, do we look at his toil-worn efforts, his painful strivings, his frequent lapses, his heroic struggles upon the upward way? We shall conceive the process as the slow discovery of God by man. Do we concentrate our attention on the unexpectedness with which new insight has visited him,

on the lofty minds which have been the channels of fresh ideas, on the great souls from which have issued the creative impulses of holiness and love? We shall discern a divine initiative breaking through the veil at point after point, and we shall envisage the mighty movement as the gradual revelation of God to man. A recent writer has described the career of Jesus of Nazareth as "the human life of God."* In the light of the conception which I have tried briefly to set forth, that life cannot be limited to a single historical person; it is manifested, not through an individual exclusively, but through the race. There is a life of God in man; there is a life of man in God. How can we recognise it, how share it when we have beheld it? The answer to this question lies, not in the methodised investigations of the class-room, but in the experience of practical religion. Yet so far as this depends on intellectual processes which are capable of being pursued in common, some guidance may be suggested here by way of anticipation for your future work.

Progressive Revelation.

The Address then dealt with the wiser interpretation of the history of religion, which the insight of modern knowledge has produced, and bearing in mind the limitations and the frequent conflicts of philosophical theory, urged the importance of the education of the religious imagination, by the help of which alone the mind could attain to satisfying thought of God. The teacher of religion must lead his hearers by the path of vision, by which all actual knowledge of spiritual as of outward things must be ultimately harmonised. This would lead to a truer doctrine of God, and also of the nature and functions of Jesus; it would furnish a more satisfying answer to the spiritual questions involved in the presence of pain and sin in the world. Modern insight into the fundamental sympathy of the religions of the world must contribute to this end. But if it was pleaded that such progressive revelation was inconclusive, and seemed to represent God as indifferent to men and their knowledge of Himself, the necessary conditions of knowledge in a growing mind must be remembered.

The Divine Method of Education.

The Author of our being has simply placed the knowledge of Himself on the same footing with all other knowledge of the world and life. Consider those elementary beginnings when primitive man stood face to face with Nature, and contrast the mind of the savage who has no name for number above three with that of Newton binding the heavens and the earth within the scope of one imperial law; and then realise that the faculties by which God invites us along the path of science are the same as those which He bids us use within the sphere of faith. The range of facts upon which they are exercised may be different, but the processes of reasoning, the activities of discovery, the insight which brings unity and harmony, these do not change. By the same lines of experience, judgment, apprehension, which guide us to belief in one another, do we discern the presence of Mind and Will in the scene around. The scale is expanded as you range from man through the universe to God, but the

* Van Dyke, "The Gospel for an Age of Doubt," p. 125.

method is essentially the same. God thus deigns to put the truth about Himself on an identical basis with all other truth. Is this to lower the significance of religion? On the contrary, it is to enhance the value of our common thought, and bring the whole realm of knowledge into relation with the only True. The modes by which the Divine Mind offers itself to our comprehension in the world are found to have their correspondences within ourselves. That world can only be interpreted by our reason because God's reason has first made it rational; and we discover the connections of events, the sequences of causes and effects, inasmuch as God has rendered them intelligible, by arranging our minds to match His own. In other words, God thinks in us and we in Him, and the essence of all mind is one. We are but as the single rays that start from anywhere in the diffusive centre of His infinitude, and He the boundless sphere which includes them all; yet along each line flash messages of mystery which convey to the understanding heart "authentic tidings of invisible things," and reveal an immensity that is full of light. The higher affections thus all ascend by varying paths to a common goal. The apprehensions of truth, of beauty, of righteousness, are each directed towards the same infinite reality; and wonder, reverence, and love, are as the angels which pass and re-pass upon the heavenly stair. Whether the facts with which we deal be what we call external—made known to us through the physical world, or internal—namely, the impulses, desires, passions, sentiments, aspirations, awakened within us by our contact with each other or our reflection on ourselves, all alike are brought to the same inner tribunal, all are interpreted by the same mind, judged by the same thought, combined and unified by the same insight. So, the ideals which visit us are the continuous appeal of the infinite Spirit to our own; and the preacher who speaks of them must preach that which he has seen and known. His speech will be declaratory not demonstrative, the *λόγος ἀποφαντικός*, of the old philosophy, rather than *ἀποδεικτικός*, and his exhortation to inquirers will take the form *intra te quaere Deum*.

The Final Appeal.

And yet that, after all, is not the final word. The goal of Hebrew prophecy was to "know the Lord." At the entrance of the most sacred shrine of the deity who was pre-eminently for Greece the god of revelation, on the temple of Apollo at Delphi, Hellenic wisdom inscribed the striking exhortation "know thyself." I have tried to show that in one aspect these are but the obverse and reverse of the coin of faith. But there is another in which it seems impossible thus to ally them. What if our self-knowledge convince us only of the dulness of our insight, the poverty of our endeavours, the little worth of our daily achievement, the negative insignificance or the positive selfishness that is stamped across our life? The discovery may, indeed, be full of pain, yet it is impossible to the eye that is not at least partially open. We cannot tell that our sight is dim, unless we can already perceive the same forms as clearer seers, though their radiant hues be shrouded in obscurity and their outlines hazy and confused. But the

distincter discernment of the pure in heart teaches us first to trust and then to purify our own. We gain new confidence when we learn that our vague yearnings, our faint aspirations, are at once articulate and satisfied in them. This is for us the value of the prophet and the saint; through the summit minds we look out into the infinite without terror, for they bid us see as they saw, and know as they have known. This may be described as revelation through persons. It is the human channel for us of the highest knowledge which gives assurance to our own feeble apprehension, and teaches us to remove the veils of fear and care. That God is, may be said to be the perpetual discovery of the whole race. What God is, we know by His self-disclosure in the holiest souls, in proportion as we can repeat afar off their experience through its quickening power upon our own. To be the medium of this vivifying influence is the high calling of the teacher of religion. If you undertake it you must strive to be loyal to its conditions; you must arm yourselves against its difficulties and dangers, as well as look forward to its privileges and joys. Gravest of difficulties, most subtle of dangers, is the secret mistrust of the worth of the Divine vision within you. It will seem so strange that others cannot recognise what you behold, or are indifferent to what kindles you with hope and love. The hour may come when you may have to stand alone. There is a Calvary, or something like it, once at least in most men's lives, when the oppositions of evil are too strong for us, and purposes are broken, and resolution falters and dies. The glory that has lighted other days may set in gloom. Take refuge, then, in the faith of Jesus, and the vast multitude whom that faith has upheld, and you will know in God's good time that He is sure. Through them He will tenderly quicken your souls afresh; the might of trust will rise in new unconquerable life; and you will front what seems moral chaos and not quail.

Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny:
Yea, with one voice, O world, though thou
deniest,
Stand thou on that side, for on this am I.

HARVESTS.

A RICHER store the heart may win
Than hands can reap and gather in;
Who, then, shall tell the scope and worth,
E'en of the harvest of the earth?
The fruit on the tree is fair to see,
And sweet to the taste of bird and bee;
And tho' no sapling thence may spring
It wakes the song the robins sing.

'Tis of the earth to sow in pain,
And still to sow, tho' oft in vain;
But unto men the harvests given
Are part on earth, and part in heaven;
And he who toils and deepest grieves
Over the poor result of sheaves,
Shall leave to earth its discontent,
And reap the immortal good he meant.

W. G. TARRANT.

Correspondents are requested to note that, to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

LITERATURE.

TWO LITTLE BOOKS.*

"THE ANGELS OF GOD," by Dr. Hunter, of Glasgow, and "THE CONQUERED WORLD," by Dr. Horton, of Hampstead, are the titles of two recent "Small Books on Great Subjects." They contain sermons and addresses. Certain words of Dr. Hunter's used in another connection apply very aptly here, more especially to his own "Small Book." "There is nothing small. In the smallest things are the elements of the greatest." On the title-page of Dr. Hunter's book is a quotation from Oliver Wendell Holmes, "The real vital division of the religious part of our Protestant communities is into Christian optimists and Christian pessimists." We soon discover in which division this book places Dr. Hunter. The quintessence of optimism is given in such a passage as the following, for example, from "A Simple Gospel": "The great trusts of religion which find expression in the Bible are the anticipations of what science and experience have been disclosing and verifying. The confidence that all things are very good in their purpose and end, and that the universe is essentially beneficent in all its operations though it transcends exact knowledge, is yet justified by it. An earlier science, by its revelation of the severe side of Nature, may have turned some minds away from faith, but later and truer knowledge is restoring religious conviction by quickening and increasing our confidence in the nature and course of things." Well, these sermons are uniformly of a kind which inspires our friend the perambulating Unitarian to remark that "they might just as well have been preached in churches where Unitarians most do congregate," meaning to say, doubtless, that they are as unimpeachable in their theology, and of the same high order in other respects, as similar productions in these churches. What more amiable statement of the doctrine of the Trinity could be required by the most exacting of us, he would ask, than this: "To believe truly in the Father is to be living as faithful children; to believe truly in the Son is to be arming ourselves with the same mind; and to believe truly in the Spirit is to be obedient in word and deed to our heavenly visions and persuasions." And as for inspiration, "the days of inspiration are not over." Nay more, "If the supreme test of inspiration be the power to inspire, then, how many inspiring books it is, or may be, our privilege to know!" Angels! "Think what angels of God our fellow-beings are to us." Miracles! "The miracle of the sun standing still is wrought every day by earnest and resolute men." We see Dr. Horton says so too. And doubtless similar men can work all the other miracles, or similar Doctors of Divinity explain all the others away that cannot be worked. We beseech the perambulating and itinerant Unitarian to sit under his own vine and fig-tree and cheer his own household of faith by his more frequent presence there. He would make a curious discovery—namely, that these doctrines and presentments are quite

* "Small Books on Great Subjects." London: James Clarke and Co. 1s. 6d. each. No. IX. "The Angels of God." By John Hunter, D.D. No. X. "The Conquered World." By R. F. Horton, M.A., D.D.

as popular at home as abroad, if only he and all his congeners would be there to see. However, as we said, the book is unimpeachable theologically, and of a high order in other respects. It is bracing. It is as if one were experiencing a brisk walk in fresh air, through meadow land and woodland, though not perhaps across moorland. There are no purple patches. But there are many beauty spots, many epigrammatic sayings which attract the mind like rare flowers in a walk. It may suffice to conclude by culling a few of these, of which there are so many for so small a book. "We can as easily think of summer without flowers, as of the Bible without angels." "A life unvisited by the angel of sorrow is apt to be a life without thought, a life without pathos, a life without depth, a hollow and petty life, a hard and fruitless life." "The creation may always be our re-creation." "There is a religious as well as an irreligious worldliness." "It is a moral calamity to lose the meditative and worshipful spirit." "Our trusts are truer than our fears." "Immortality is revealed to man by revealing it in man." "There is no such creature as 'a mere man'—a man in whom there is no breath or spark of Godhead." "Indifference to truth is atheism to God." "Foresight is truly insight." "In the soul is the Real Presence." "The mind closed against new visions and interpretations of truth is already dying."

We turned with great expectations to the other "Small Book," by Dr. Horton. We had seen him and liked him; we had read one of his big books and liked it. We honestly confess we came to our task quite unlike Balaam; we came intending to bless, but feel it our duty "to damn with faint praise." There are, it is true, many good illustrations (incomparably the finest being Mme. Darnesteter's); there are a few "purple patches," and if one begins by reading the addresses or "papers" at the end of the book, one may find it easier to pardon the sermons at the beginning. We unfortunately began at the beginning. The essence of the Title Sermon—"The Conquered World"—may be given in these words and with this illustration of Dr. Horton's, "We have not to gain a victory, but to enter on a victory gained." Well now, we confess we are not Pelagian, but we can never forget the Garden Scene, and what was going on in the soul of St. Augustine when he heard the words *Tolle lege, tolle lege*. We do not think the Eiffel Tower illustration apposite. "Let me attempt an illustration," says the Doctor. "I remember reading an account, I think it was, of the Eiffel Tower in a thunderstorm. There was an aerial chamber in which one might sit, with the lightnings a-play on every side. Indeed, the lofty summit attracted the electric currents, and drew them to [the ground]. But the chamber was so constructed that one within it remained unscathed. In the centre of commotion, circled by electric blaze, there, where all the storm was raging, he was safer than in the most sheltered retreat. Christ's victory means that here, right in the midst of this tumultuous and perilous world, He has secured an impenetrable refuge, the enchanted chamber of victory. It is entered by faith, and there one may smile at the impotent rage of the world. Unscathed, unalarmed, in Him, and Him alone, we may be secure." We have been

ourselves eye-witness of the Eiffel Tower in a thunderstorm, before the lightning conductors were placed or ever the enchanted chamber as yet was, and we beheld with amazement and admiration the workmen raised far above their fellows going about their business, calmly toiling amidst the hail, the crash and flame that played about them. The "enchanted chamber" was somewhere within them. There was no vicarious victory here. And Christ would have been the last to have said to any poor struggling son of God that, under the grace of God, the victory was not his own, but "His." But we are, perhaps, trenching on theology. The sermon entitled "Desidia and Alacritas" begins well, but it suddenly degenerates into two things which are our pet aversion in sermons—redundant exegesis of words which already are eloquent by the very directness of their own simplicity, and "that nuisance allegory." We have here a kind of "Sandford and Merton" in petticoats—in allegorical petticoats, to be sure. There is just sufficient innocent naughtiness about Desidia to make her allegorically tolerable, and if incarnate she would doubtless be companionable. But Alacritas, we fear, is "horrid." Mme. de Staël was described by Heine as "a whirlwind in petticoats." Dr. Horton's friend Alacritas would similarly be "gey ill to live with." She has plenty of time for serious literature, but none for light; she eschews dancing and plays, and that in these post-Diluvian days too. We have known Incarnations of this allegorical personage, and with all our weakness for *das ewig Weibliche*, we could not take them to our bosoms as Dr. Horton would have us do.

We wonder what the Church of England has been doing to Dr. Horton. Again and again are his pages marred by unworthy allusions to it. "I recollect," he says, "a well-to-do Congregationalist complaining to me that at his chapel it was all Christ, Christ, Christ, until he was tired of it. I was informed a short time after that he had entered the Established Church." Curious, that we do not notice how often men flee into 'the Church' to escape from Christ." Again in another sermon the unhappy Britons on holiday bent abroad, are thus referred to: "Their only idea of worship is hearing the English Prayer-Book intoned and seeing a priest in certain vestments wag his pow in the pulpit." As for wagging pows, our experience had led us to think it was done much more outside the Established Church than in it, and far more pulpit cushions have to be supplied for Nonconformists than for Conformists. But the whole passage, continued for two or three pages, is an unworthy tirade. Throughout the booklet we seem never to get away from the iniquities of the Church of England, till at last we culminate in this sentence: "Most countries we journey in are Christian countries; and most heathen countries offer a better worship than I have frequently found at Continental chaplaincies." The Church of England has all her sins thick upon her, and, we confess, with all her faults we still do not love her, but we would fain spare her the plague of flies. This species of attack is of the gad-fly order. If we Nonconformists did not live in such thin glass-houses ourselves we might be entitled to "reply by heaving rocks at her to any great extent." We had come to believe

that this warfare was obsolete, not indeed from lack of will on our part, or from lack of imperfection on the part of the enemy, but from a sense of impotency, of inability, so to speak, to sail our ships across the Taurus. Dr. Horton seems, however, to keep it up merrily with the remnants of a Palaeozoic Age, and "the way he heaves these fossils in his anger is a sin."

We had heard a rumour of Dr. Horton's fondness for Creeds; he has a weakness for commandments as well. Yet if we are not going to be saved by "much speaking" in prayer, we may be assured we shall not be saved by much multiplying and increasing of commandments. Dr. Horton offers us a new New Testament Decalogue. We confess we see no reason to believe that the great duologue of the Master himself—Love to God and Love to Neighbour—can be improved upon, and if, indeed, we stood in need of an expansion of its meaning we should seek it in 1 Cor. xiii. The old Decalogue was called the Ten Words: brevity is the soul of commandments. Dr. Horton's commandments are not brief, even if they represented the spirit of the New Testament and the Christianity of Christ. They are not, therefore, likely to be perpetuated on tables of stone, nor on the fleshy tables of the heart either. The First Commandment is, "Thou shalt believe in the Lord Jesus Christ, trust Him, be assured in Him." The Third is, "Thou shalt receive the Holy Ghost, and proceed to live, not in the flesh, but in the Spirit." In vain we look throughout the whole ten for any breath or whisper of the First Person—an altogether unique omission in the new Decalogue. E. L. H. THOMAS.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Scourge of God. By J. B. Burton. 6s. (Clarke and Co.)

The Evolution of Christianity. By Ramsden Balmforth. 2s. 6d. (Sonnen-schein.)

The Rosebud Annual. 4s. (Clarke and Co.)

Masters of Medicine: Benjamin Brodie. By T. Holmes. 3s. 6d. (Fisher Unwin.)

Provident Societies and Industrial Welfare. By E. W. Brabrook. 2s. 6d. (Blackie and Son.)

The Gospel of Joy. By Stopford A. Brooke. 6s. (Isbister.)

The Structure of Life. By Mrs. W. A. Burke. 1s. and 2s. (Art and Book Co., 22, Paternoster-row.)

Historical Review, Monist, English Illustrated, Review of Reviews, Penny Magazine.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Eppe has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPE and Co., Ltd., Homœopathic Chemists, London."

OBITUARY.

MRS. G. BEWLAY DALBY.

In the death of Mrs. Dalby the congregation at Birkenhead loses a most faithful worker, and our Household of Faith laments the close of a long life devoted to its welfare. She belonged to the ranks of those "honourable women" whose unobtrusive services and indirect influences sweeten and bless the atmosphere of our churches, and help to give a domestic aspect to their congregational life. Those who knew her best always felt that in her character she combined the tender piety of Mary with the active and loving dutifulness of Martha.

Absolute in faithfulness to her responsibilities as wife and mother, she yet never failed in constant and zealous service to the churches of which she was successively a member; and she always counted it an honour and privilege to spend time and strength to promote the interests of the faith that blessed and consoled her through the many changes of her busy life. Mrs. Dalby possessed a highly cultured mind; and, in the midst of her numerous duties, retained a love of literature into her latest years; but, perhaps, the most beautiful element of her intellectual life was her interest in botany and her passionate love of wild flowers. Nothing could be more delightful than to wander through the lanes in her company, as she discovered some hidden loveliness in field and hedge, and told some pleasant legend connected with familiar objects of the country side.

Her fine taste in music enabled her to render the most valuable services to our churches at York and at Preston. At York she was one of a long line of amateur organists, commencing with the daughters of her venerable pastor, the Rev. Charles Wellbeloved; and at Preston, where she had four young children to care for, two choir practices were attended every week, at which the youths and maidens in the congregation received the most valuable training for their Sunday duties. During her earlier life in London she was also devoted to congregational and social work in connection with the Carter-lane and Hackney Chapels. Mrs. Dalby traced her descent from Thomas Leech, of Riddlesden Hall, near Bingley, where his friend, Oliver Heywood, often visited and preached. She was a daughter of John Cowling, a solicitor at York, whose early death left his four children to the care of their excellent mother, well known to readers of THE INQUIRER some thirty or forty years ago.

For more than fifty years she was the dear companion of the husband who now is called to bear an unspeakable sorrow. This long married life was ideal in its sympathies. Crowned by children and children's children it was only shadowed by those natural sorrows which deepen our gratitude for human love and friendship, and it closed in a beautiful sunset of perfect peace. Concerning the passing away of our aged friend, no murmur must mingle its discord with our thanksgiving for a life so blessed and for an end so calm.

Her remains were cremated at the Liverpool Crematorium on the 11th inst., when a very beautiful, touching, and sympathetic address was delivered by the

Rev. C. H. Wellbeloved, the grandson of her earliest pastor at York, by whom she was married fifty-three years ago.

THE CHILDREN'S COLUMN.

"The Grey Porter."

SOME six hundred years ago there lived in the city of Florence, in Italy, a poor man whose name was Pietro Borsi. He made a living as a porter by going messages and carrying burdens for the households of the wealthy nobles under whose palace walls he used to sit in the sunshine, with his fellows of the same occupation, waiting for work. Pietro was very different from most of his companions. He disliked the idle hours they loved, and shrank from their rough ways and talk; and, by degrees, almost unnoticed by them, his influence worked such a change among them that they agreed to his proposal that they should fine each other for swearing. Then they fell in with his suggestion that they should buy litters with the money thus raised, and hold themselves, each man in his turn, in the intervals of his work, in readiness to carry the sick and wounded people of the city on these litters to the hospital.

Florence in those days was often at war with neighbouring towns; moreover, there were constantly feuds going on among the nobles and wealthy families, and street frays were of common occurrence. So it came to pass that many times each day bells would summon the porters to their charitable work in one part or other of the city.

Pietro's little mission grew to larger proportions. In the course of years men from all classes, both princes and artisans, joined it and held themselves in readiness to serve their fellow-citizens, not only by carrying the litters, but by nursing the sick and wounded. "Misericordia," or the "Brotherhood of Mercy," was the name by which the company of willing helpers was then known; but the days came when few people remembered how Pietro Borsi had sown the little seed from which a harvest of kind deeds had sprung. But what did that matter?

Long after Pietro's death, among the members of this "Brotherhood of Mercy" was an old man, a porter like its founder, called Piero Luca. He went by the name of "the grey porter," for old age had silvered his hair; yet while strength lasted, he was always ready at the sound of the bell to hurry away to some task of love or pity, and all over Florence he was known as one who was always ready to help. But at last he fell ill and lay unconscious for days, and all the noises in the busy narrow street below the poor room in which he lived were unnoticed by him. One evening a bare-footed monk—the people of Florence were Roman Catholics—sat by "the grey porter," waiting to give him extreme unction, anointing him with oil according to the rites of the Church before he passed away. The sunlight was fading on the distant hills, and the beautiful gardens of the city, and the busy sounds of life and work were giving way to the silence of the night, when there came through the open window the sound of the bell and the heavy tread of men marching in order. Piero started and tried to rise from his

bed, but fell back again powerless with a low cry of pain.

"It is only the Brotherhood of Mercy going on some good errand," said the monk.

"Alas! alas!" cried the poor porter, faintly, "it is the first time for forty years that the bell has called to me in vain. I cannot go to help." The monk tried to soothe him, and said: "My son, your work is done; you are going to your eternal rest—to sit down in white robes and wear a golden crown for ever. You will be the guest of God, and nothing shall disturb your perfect bliss."

Piero found no comfort in this promise, and the monk heard him say, as he tossed upon his pillow, that "The crown would be too heavy for his old grey head, and, God forgive him if the thought was wrong, but he would find it hard to sit night and day with his hands folded that had been always busy with work for men in this sorrowful world. He was too poor for grand company, and would pray rather to be let to keep his love and pity and live for ever in the world of pain, to help and comfort those sad souls who were not fit for Heaven."

The story tells that the monk crossed himself in horror and fled from poor old Piero, who closed his eyes again with the prayer, "Thy will be done." And then it seemed to him that a great peace came over him, and a voice said to him in tones most pitiful and tender: "Never fear! for Heaven is love and God Himself is love; thy work below shall be thy work above,"* and when he opened his eyes he thought he saw an angel's face bending over him.

The first of these two stories is historical, the second contains both truth and legend, and has beautiful meaning for us, which perhaps the children who have read this column have discovered for themselves. This old Italian porter, ignorant and poor, had found his happiness in life in helping every one he could, and learned as he was dying that it was just his loving heart and his readiness to serve and comfort that made him fit to enter Heaven. This is the kind of spirit that should be growing within us now—the spirit that loves to help and is unselfish and tender; for this only is the spirit that fits people to be "ministering angels" when they die.

FRANCES E. COOKE.

THE PRESENCE.

I sit within my room, and joy to find
That Thou who always lovest art with me
here,

That I am never left by Thee behind,
But by Thyself Thou keepst me ever near;
The fire burns brighter when with Thee I
look,

And seems a kinder servant sent to me;
With gladder heart I read Thy holy book,
Because Thou art the eyes by which I see;
This aged chair, that table, watch, and
door

Around in ready service ever wait;
Nor can I ask of Thee a menial more
To fill the measure of my large estate,
For Thou Thyself, with all a Father's care
Where'er I turn, art ever with me there.

JONES VERY.

* See Whittier's poem, "The Brother of Mercy."

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LONDON, OCTOBER 22, 1898.

FOR STRONGER LIFE.

THE vigour of a church, and its joy in service, must spring up largely out of self-forgetfulness. Progressive life is the fruit not of conscious effort for that end, but of surrender to God, the Nourisher of all true life, and to the noble purposes to which that life must be devoted—thinking of them far more than of itself.

If we are dissatisfied with the progress of our churches and the measure of their service in the world—and who is not?—the wise course is not to give way to morbid self-criticism or criticism of our neighbours, nor to waste precious hours in discussions which are the mark only of weakness and ineptitude, or of a temper aggravated through helpless discontent, but to let the dead past bury its dead, and to set ourselves with more complete devotion to do the work of the new day. Whatever failures and humiliations we may have encountered, there is always the open future. We can make our confession honestly and humbly to God, and in silence to ourselves, and then throw our whole strength into the service of this immediate hour.

It is for religion that the church is founded—for the life with God. There at once is the whole measure of the strenuous service demanded of us. We begin to be more religious as we are more humble, more surrendered to the will of the Holiest, to purity, to righteousness and truth. Our part in the service of the church, which must issue in stronger life, is to be more perfectly given up to the spirit of worship, in reverence and loyalty to the

Highest, in thankfulness and joy in the knowledge of all that God has given and is ever giving, and in that right brotherly temper which must be in those who are truly united in religious fellowship as children of the FATHER in Heaven. Thus we can go out from ourselves in genuine self-forgetfulness, and be filled with the life which God makes strong and beautiful; and thus also will the church be nourished and increased by the growing life of faithful souls.

We must aim at more religion in the immediate fellowship of our churches, and no less in daily work for God's kingdom in the world. It is of the work we have to think, of the helpful service to be rendered, the ministering of brotherly kindness, of enlightenment, of justice, of compassion. To such exercise of faithful strength more strength is given. The more our churches and their individual members forget themselves in ministering to all human needs, the more surely will the power of God nerve their will and inspire them for more vigorous and successful work, in which is the promise and the present joy of larger life.

If, then, for ourselves we aim at more religion, we shall be wise to seek for closer fellowship with the most religious souls, and that means that we must be better Christians—not more vehement dogmatists, not excluders of our brethren from the fellowship of prayer, but more earnest followers of Jesus, living and acting in the spirit of his trust in the FATHER, his faith in the kingdom, his love, which saw through all the clouds of sin, and bound men together in a true brotherhood.

The joy of a true ideal is what will always quicken to fuller life, and here we have what answers to our need. As we give ourselves to God it is in human brotherhood; and this is a service in which we may indeed forget ourselves, simply striving to make our churches truer organs of the purest spirit of reverence and love, exercising the unconquerable strength of the Christian life. We are not to be cumbered about questions of outward order, nor yet of dogmatic limitations. Who are we to take in charge the Spirit of the Lord, to define where, and where alone, shall be that movement unto life? In our churches the spirit of CHRIST will prevail, not through any definition or theory, but through the faithful lives of those who follow him; and there is joy in that endeavour, into which we may heartily throw ourselves, to show that the grace and truth of the Son of Man are not to be found in any one Church order, nor yet in any separate priesthood, but simply in the fellowship of humble souls, doing the FATHER'S will.

To get for ourselves, and for our churches, in self-forgetfulness, more religion—more of CHRIST'S religion—that is to enter into the inheritance of stronger life.

MANCHESTER COLLEGE, OXFORD.

THE opening of the new session of Manchester College on Tuesday last was marked by a succession of meetings of unusual interest. Already on the previous Sunday a number of friends of the College had arrived, and were present at the morning service in the chapel, when Dr. Drummond preached, and also at the special Communion Service at five o'clock, conducted by the Rev. J. E. Carpenter. On Tuesday the weather was not propitious for visitors to Oxford, but there was a large gathering of friends.

DEDICATION OF MR. DARBISHIRE'S WINDOW.

The first meeting was held in the Library at noon, when the chair was taken by Mr. DAVID AINSWORTH, President of the College. There were present also the Rev. Dr. Drummond (Principal), the Rev. J. E. Carpenter (Vice-Principal), the Revs. C. B. Upton, J. E. Odgers, Joseph Wood (Lecturers), S. A. Steinthal, C. Hargrove (Visitors), Messrs. R. D. Darbishire, J. H. Brooks, S. B. Worthington, H. W. Gair, Charles W. Jones (Treasurer), J. H. Nicholson, Russell Scott, H. P. Greg, G. H. Leigh, W. Long, G. W. R. Wood, David Martineau, Rupert Potter, Mr. and Mrs. W. H. Herford, Mr. and Mrs. Arthur Greg, Mr. and Mrs. Grosvenor Talbot, Mr. and Mrs. A. S. Thew, Mr. and Mrs. Frank Taylor, Mr. and Mrs. Harry Rawson, Wm. Colfox, John Harwood, J. S. Mathers, Thomas Worthington, A. W. Worthington, Miss Martineau, Mrs. Buckton, Mrs. Drummond, Mrs. Carpenter, Miss Upton, Miss L. Toulmin Smith, Mrs. Odgers, Mrs. P. H. Wicksteed, Mrs. H. Rutt, the Revs. Dr. Brooke Herford, Joseph May (Philadelphia), C. T. Poynting, P. M. Higginson, F. H. Jones, H. Gow, L. P. Jacks, F. K. Freeston, G. D. Hicks, W. H. Drummond, R. Spears, V. Herford, W. G. Tarrant, Wilfred Harris, Priestley Prime, C. Travers, and V. D. Davis; the Rev. H. Enfield Dowson and Mr. A. H. Worthington (Secretaries), and others.

The purpose of the meeting was to receive from Mr. R. D. Darbishire the gift of the great window in the centre of the Library, which he has filled with symbolical pictures, executed from his own drawings by Messrs. Heaton, Butler, and Bayne. In the six upper lights there are representations of the Sphinx, "the Mystery of the Insoluble," the Law, represented by a guardian of the Law, standing over a man in chains, the Prophets and Psalms, represented by portraits of Dante and Milton, Revelation, represented by Jesus setting free the man in chains, and the Book of Life, "the open Gospel." In the six lower lights are larger pictures, representing scenes or ideal figures from the Gospels, "Respite," a meditative figure of Jesus; "Mary hath Chosen"; "Aspice," "The Hour now is," representing Jesus at the well; "Prospice," "Let the Children Come," Jesus blessing the little children. The pictures are beautifully presented, but unfortunately, contrary to expectation, they seriously darken the Library.

The PRESIDENT in opening the proceedings simply called upon Mr. Darbishire, who then gave an address, printed copies of which were afterwards distributed, entitled: "Meditations on the Dedication

of a New Window in the Library of Manchester College, Oxford."

Mr. DARBISHIRE at the opening of his address referred to the Warrington window, which commemorated worthies of an earlier generation, whom they still delighted to honour, and to whom they all owed so much of example and incitement. That window, as a grand memorial of their dead, was worthily placed in the Library. But as they turned to muse among the books, they could not help thinking that the Library itself might have an utterance of its own to offer. They saw her unfold the great Book of the Dead, in which the Egyptian submitted his soul to a marvellous examination, justified his uprightness, and was passed on to continuance in the presence and even to closer communion with the One Most High. She showed amongst her records the Rolls of the Law which taught men conscience, morals, and duty, judgment and resignation, and—when it became truly subjective—Righteousness. She opened the Books of the Prophets, preaching of sin and humiliation and contrition and acceptance, and ever delivering the comfort of God to His people. She treasured and crooned, as it were, over her choicest glories in many volumes of psalms, the religious utterances of every generation of men. She pointed out long rows of works in which, more or less directly, God had revealed Himself and His modes to men who sought Him, and had eyes to see and ears to hear with, and had helped them to self-knowledge and humility and brotherly love. And, at the end of her series, she indicated St. John's awful figure, of which they still cherished the great imagination—the Book of Life; wherein he saw written the names of those who bring the glory and honour of the nations into the temple of the Almighty, and of the Lamb of his inspired vision.

Great, however, as the stores of the Library had been, and were, the whole series was confessedly but a tale of efforts, rather than the lesson of humanity. It was *Man* who lived—and greater than the Law was his invention of it; and more powerful than its commandments were his persistent culture of obedience, and his ever enlarging ideals of conscience and duty, uprightness and righteousness. It was *Man* who feared God, and offered his broken and contrite spirit, and who had not been despised, and who, sanctified through sin and repentance, ever found forgiveness and encouragement and acceptance. Of those subjects the artist of the window had sketched two small pictures—the force of Law under the Tables, and the redemption of Love under the holier Spirit. Between these he had presented lovely portraits of Dante and Milton—the men who had given them the two noblest religious poems of the world.

With all her books, however, the Library owned that the teaching of humanity did not rest with them or with her. The bravest thinker, the wisest of men, the greatest teacher of all, had left no books. Job and Socrates and Jesus thought and spoke, and lived and died; and all the books of men, and all that might be written, do not suffice to yield the great inspirations of thought and speech, life and death, of truth and faith, of worship and religion.

It was vain, indeed, for man to write out schemes for the government that belonged to the Creator and Ruler of the

Universe alone—to prescribe a providence for the Omniscient—lest He had forgotten! The very ants knew better. The grace of God and the possibilities of Humanity alike rebuked the stupid vanity of the creature, its Pharisees and Scribes, its politics and wars, and the subtle sins of priest and church, and the brutal usurpations of majorities.

"When knowledge had inspired modesty and consideration and love; and reason and good faith had regulated and set free alike power and industry;" and emotion and energy and brotherhood had silenced every crazy fanaticism, then Righteousness should rule, and in purity of heart Religion should, indeed, show God to Man, as his Creator, his Judge, his Redeemer.

Their leader in that great progression was their beloved Brother and Master, Jesus, and no other. It was the Gospel Record of his life and lessons that taught every man and woman modestly and meekly to mind, in their allotted time and station, the business committed to them, and of generous principle instead of any law to spend talent and means and self in every brotherly service. There they learned in private and in the inspiration of congregation to commune in praise and prayer; and to know that the Lord liveth, before whom will-worship and self-sufficiency and self-service are but weeds and decay, and before whom, for them, meek holiness and piety, and sober self-forgetting fervour in every social duty were ever their true life on earth. Those were the teachings of the life, of the spirit of the best of men.

The Address then referred to the Sphinx at Memphis before whom the wisest of Egypt and of Greece veiled their heads, and the most modest and the most impudent of modern men cowered, awed and abashed. They had made some progress towards opening a few of the mysteries of the Universe, but only to learn that they were unfathomable. Yet under the bosom of the Sphinx had always nestled a shrine where men cherished awe and worship, and learned faith and hope and brotherly love. And behold, by the side of the eternal mystery of the atom and of the continuous sequence of hourly events, and the endless and unfathomable toil of life and the silence of death,—overwhelming,—never to be lost sight of,—there stood Man: knowing good and evil, saved with Abraham, slain with Jesus, himself most mysterious, hidden in the greater glory of God, which it had not entered into his heart to conceive; and, by the grace of God, continually losing himself again and again, supremely blessed, in his very present heaven of faith and duty, of humility, thankfulness, and devotion, of love and sacrifice, of death and trust,—happy in the Kingdom of God,—in His Kingdom already come!

If the artist had presented on one hand the voiceless mystery of the Sphinx, which the sun had risen two million times to see, without response, on the other he presented nothing greater, nothing better, nothing more lasting, nothing more living, nothing more lovely, nothing more responsive, nothing more inspiring, than the Open Gospel.

The Sphinx was permanent as matter, and as dead. On the other hand, the utterances of Jesus were living and immortal; Faith, Hope and Love, im-

manent in Spirit. Every class, every mass was becoming pervaded by anxiety for knowledge, for improvement, and especially for progress towards a more complete brotherhood (however, as yet too often, ill-imagined). The scientific habit of too mundane study was moving all students to a clearer conception of the freedom of truth. The mystic dawn now scattered in many single hearts was breaking for the universal day of the spirituality of religion. The good message would be heard, and religion and truth, piety and righteousness should prevail; for they were the root strength of humanity made in the image of God, who is above all, and through all and in us all.

In the Library they saw and felt the thirst for wisdom, the humanity of passion and adoration, the inspiration of poetry and art, and self-surrender in Religion—the very crown of all our life. There they lived in the pure and noble English of the Holy Scriptures; of Milton and of many great Divines and many other confessors—of Wyclif and John Owen, of Gibbon, of Emerson, of Tennyson, of James Martineau. And there were the riches of other great literatures, on which they were nourished.

And through all the endless story of their books they still asked, "Are we our brothers' keepers?" and still found refuge in the tabernacles of the Lord, and still humbly aimed at perfection, and knew no Ideal but their God.

To illustrate those great lessons, the window pictured three scenes from the life of Jesus, the Master blessing Mary, who chose the better part, speaking to the woman at the well those greatest words that had ever been spoken—"The hour now is when men shall worship the Father in spirit and in truth." And again, Jesus calling to him little children. In those pictures he was plainly presented, without myth or halo; Jesus as he was—the incarnation of faith and hope and love; Jesus himself, whom to cherish with constant remembrance, whom to learn with self-forgetting communion ever more and more simply and more intensely, was their resurrection and their life, their one only sacrament, their perpetual consecration. That was the Christianity of Jesus itself, within them—the holy spirit of the open brotherhood, in the continual presence of the Father of all.

Perhaps those might be accepted as some of the words of the Spirit of the Library, however inadequately rendered; and they would dedicate that new symbol at once of the Library and its College, *Ad Majorem Dei Gloriam*: to the greater Glory of God. *We know in Whom we trust, and the truth has made us free.*

The PRESIDENT, on behalf of the College, gratefully accepted the gift, thanking Mr. Darbishire also for his address. Only those who had been intimately connected with the College for years could thoroughly appreciate all that Mr. Darbishire had done for it. They would look upon that window as a remembrance of their friend.

The Rev. Dr. DRUMMOND, speaking on behalf of those who were engaged in the work of the College, hoped that a copy of Mr. Darbishire's address might be placed by the window, for when it was fully understood the window would speak forth its true meaning. If he added only a few words, it was not owing to insensibility to

the great generosity, and the life-long affection and devotion Mr. Darbishire had shown towards the College, but because he was so impressed with those things, he did not wish to lower the force of that appeal. He could only hope that while they who resided there looked frequently at the window, those who were young might look forth into the mystery of the Unknowable, with something of those searching eager eyes first graven by the far distant and unknown artist of the Sphinx, but that as they grew older they would become awake to the revelation of psalmists and prophets, and finally learn to feel the meaning of worship in spirit and in truth, and through that worship look gladly on the constant renewal and purifying of the world through the introduction of young life into it—the young life which Jesus blessed; and that, finally, as age came upon them, they should have chosen that good part, which should not be taken away.

Mr. DARBISHIRE then briefly acknowledged the expressions of thanks, and at the conclusion of the meeting a large party of the subscribers to the Martineau statue fund, and other friends, including several members of the University, were entertained at lunch at the Randolph Hotel, prior to the ceremony of unveiling the statue.

THE UNVEILING OF THE STATUE OF DR. MARTINEAU.

At three o'clock the President again took the chair in the Library, under the Warrington window, where the statue of Dr. Martineau is placed. In addition to those mentioned above there were present the Master of Balliol, the Principal of Jesus, Professor Sayce, Dr. Fairbairn, Professor Gardner, Mr. F. C. Conybeare, Mr. J. Massie, Mr. Vernon Bartlett, Mr. and Mrs. H. R. Hope Pinker, the Revs. R. H. Charles, C. J. H. Fletcher, J. G. Evans, A. Rashdall, G. W. Thatcher, R. Travers Herford, Rudolf Davis, and J. J. Wright, Mr. W. Thornely and Miss Thornely, Mrs. George Holt, Mrs. Beard, Mr. and Mrs. Alfred Holt, Mr. and Mrs. Charles Harding, Mr. and Mrs. H. Turner, Mr. Ion Pritchard and Miss Pritchard, Mr. J. Cogan Conway, and many others.

Letters or messages of regret for absence had been received from the Principal of Corpus Christi, the Principal of Hertford, the Provost of Worcester, Sir Henry Acland, the Right Hon. F. Max Müller, Canon Driver, Canon Cheyne, who, in his letter, referred to Dr. Martineau as "so great a benefactor to religion and learning," Sir Alfred Wills, Mr. C. G. Montefiore, Mrs. Lyson Lewis, Mr. Russell Martineau, Sir Henry Tate, Sir John T. Brunner, Bart., Sir Philip Manfield, Sir James Kitson, and Mr. William Rathbone.

Mr. CHARLES W. JONES, as treasurer of the Statue Fund, made the presentation to the College, and referred to the eagerness with which the movement was taken up, to commemorate in that way Dr. Martineau's ninetieth birthday, as some indication of the place he held in the hearts of his friends and followers. In April, 1895, a circular was issued asking for donations, and within a month all that was required was given. The duty then devolved on the Committee of selecting an artist to carry out the work, and in that they were fortunate in having the assistance of Dr. Martineau and his

family. They would all agree that their confidence in Mr. Hope Pinker had not been misplaced. He was sure that it was the universal opinion that Mr. Pinker had produced not only an admirable portrait, but a work of art of which that College, or any college, might well be proud. He would not attempt to state the reasons why they were anxious to possess that memorial in the College, he should be utterly unequal to the theme. On the side of philosophy he should be like one of the early hearers of Dr. Martineau in Liverpool, who, when asked whether she understood him, indignantly replied, "Understand Mr. Martineau? I should not presume to understand him!" But although most of his writings might have been addressed to the wise, he had sometimes revealed his teaching to the babes. For instance, in his latest work, those wonderful chapters on the Theories of the Person of Christ, were so clear and simple that a child might understand them, and yet so pregnant with truth that they were a perfect revelation—a revelation of the real Christ—the Christ of history. That was the side of Dr. Martineau's teaching they could all understand and be grateful for. And it was in that light that on behalf of the subscribers he handed over to the safe-keeping of the College that statue as a lasting memorial of the man who had done more than any other during the century to bring back Christendom to the pure and simple faith of Jesus Christ.

Mr. Jones and Mr. Hope Pinker then removed the sheet with which the statue had been draped, and as it was uncovered the whole audience rose and stood in silence for some moments.

The PRESIDENT then accepted the gift on behalf of the College. The statue, he said, was worthy to be placed in any hall or anywhere. There was a united testimony to the fact that it was not only a great work of art but a noble likeness of a great man. He was glad to know from intimate relatives of Dr. Martineau that the statue met with their approval, for they in such a case were generally the most exacting critics. Dr. Martineau had been an old student of the College. His name headed the list of those students who were still alive. He entered in 1822, and remained a student for five years. But that was only the beginning of a life-long connection with the College.

They were only too glad to receive such a gift as had been presented that day, and they had to thank Mr. Pinker for the admirable work he had executed for them. It was fine in art, striking as a likeness, and they had to thank him for the penetration of character, the ability and sympathy, which had produced a work of the highest order. It must add to his already well-established reputation. On behalf of the Trustees he offered their heartfelt thanks. Although no memorial of Dr. Martineau was necessary in that Library, they were yet indebted to those who had given them that noble work representing a noble man. He tendered the thanks of the College to the subscribers who made the gift.

The Rev. Dr. DRUMMOND, on behalf of those engaged in the work of the College, having joined in the acknowledgment of that very beautiful and precious gift, and in congratulations to the sculptor on what he had achieved, spoke as follows:—There sits our revered teacher on his white throne, and the familiar form has been

rendered through the art of the sculptor so express and admirable that we almost expect those marble lips to open and to allow us to hear once more the melodious voice, to which in sentences replete with thought and wisdom we have so often listened entranced. And surely we may be proud, not of ourselves, but of our ancestors, when we remember that this man, of such varied and exact learning, of such profound thought, of such literary grace and brilliant imagination, and, not least, of such deep religious sensibility, such ardent and unquenchable faith, is altogether a genuine alumnus of this College. At the time when he was a young man, the great national universities were closed against such men. He was obliged to betake himself to a small and obscure Nonconformist Academy, but one which had university ideals, large aims, and which succeeded in imparting a rich and noble culture to its sons; and throughout life his loyalty to this institution has remained unabated.

What was it that constituted for him the fascination of this humble College? The width and catholicity of its ideal. It may have been small before the eyes of the world, few in numbers, unable to influence the great national life; but to those who were able to read it aright it offered grand aims, it set before them noble character, and cultivated within them large intellectual acquirements; and so it was that one who would never pledge himself to any party, one who belongs to mankind and not to any sect, found his home here, and intellectual and spiritual satisfaction.

As a thinker he stood only for truth. No other aim ever crossed his imagination in all his studies; he did not labour for any party, any fixed creed, but kept his mind ever open toward the Eternal, that the everlasting light might shine in upon him, and illuminate whatever remained still dark there.

And so it came about that his mind has been always growing, and that at the great age to which he has attained he is still a young man—young with a great immortality before him, and looking still for fresh light from heaven. He did not remain fixed in the opinions he learnt in his youth, which were taught probably in this College, but with growing spiritual experience his intellect expanded and he entered continually new paths both of philosophy and theology.

Then as a teacher, looking for this catholicity in himself, he respected absolutely the rights of others. He was indeed clear and decided in his own convictions, and this was part of his power as a teacher; for young men are sometimes rather weakened and depressed in character under the influence of a mind too equally balanced in the discussion of every side of a problem. And though Dr. Martineau had the keenest critical instinct for detecting the weak point in every argument, having thought out subjects for himself, he held his positions with the vehemence of conviction that belongs to a strong and earnest religious nature. And the result was, he impressed something of the same spirit on his pupils, but he never sought to impress himself or his own forms of thought of those under his influence. He had the influence, the authority of age and genius, but no one truly understood him who did not feel that he respected the rights and the dignity of the human

mind. Accordingly, while his pupils eagerly sought his opinions, they felt loyally bound to think for themselves, and if their apprehension of the evidence led to different opinions they never felt that they were trespassing even on his generosity, but that the large and loving soul welcomed the differences and rejoiced in the independence of mind that might open out new avenues of truth.

And as a religious thinker in theology as philosophy, he maintained this eager and watchful catholicity. There was nothing he more detested than what he used to describe as sect life. He would not have the soul shut up in human enclosures, but open like his own to every high influence, feeling a warm spiritual love to all who were animated by the same spirit. He valued the temper and tone of the spiritual mind more than any fixed theological dogmas. He felt that there were great spiritual affinities which drew men together in far closer ties than any intellectual agreement; he looked ever to the spirit of Christ as a bond of union greater in dignity and power than any bonds forged by human thought. That is the ideal he has left to his descendants here, and, so long as this statue may preside over our labours, so long as his memory is treasured and his great literary works speak to us, so long shall we set before us as our ideal that spirit of Christ, the universal spirit of a divine humanity; and we shall aim at this, not as being worthy of it, but as a glory which will make us humble because we come so far short of it, but which yet will stimulate us to high endeavours. We shall find that sufficient for us, and we shall never be content with less; and still it will shine before us as the everlasting light, to draw us to the Father in heaven, where at last all our poor human distinctions will disappear and we shall enter into that great universal communion which is so dear to the heart of Dr. Martineau.

The MASTER OF BALLIOL (Dr. Edward Caird) then spoke. As a member of the University, not especially connected with the College or with the religious communion to which Dr. Martineau belonged, he felt it a great honour to be asked to take part in that ceremony. He expressed his sympathy and great admiration for Dr. Martineau, and then continued:—

Dr. Martineau was one of those whose influence upon the ethical and religious thought of this country has been so great, and wide, and deep, that I think I may fairly say with your Principal, that he belongs not merely to his friends, or to any special religious body, but to the nation. He was always a seeker for truth, without dogmatic reservations or fears; he was most comprehensive in his intellectual outlook—indeed, it may be said it was the main aim of his works to seek for a point of view from which the unity of all the aspects of Christianity, which have been so often opposed to each other, might be seen. In this way he did much to widen the sympathies, not only of his own Church, but of many others as well, not by obscuring or minimising differences, but bringing to light the common basis of truth beneath them all. Dr. Martineau was noble in the moral aims of his teaching, broad, sympathetic, and charitable in his religious spirit. His works have given a great stimulus to the religious life, and have communicated many fruitful ideas

and suggestions to the religious thought of this country. For these reasons I have great pleasure in joining with those who have associated to honour him, and I trust that he may be still spared for some time to enjoy the reverence and affection of his friends.

The proceedings then terminated.

In the evening, at half-past seven, an organ recital was given in the chapel by Mr. A. T. Kerry, M.A., the College organist, and at eight o'clock the Rev. J. ESTLIN CARPENTER, M.A., delivered the Opening Address of the session. "Samuel Longfellow's hymn, 'In the Beginning was the Word,'" was first sung, and was followed by the prayer from Dr. Martineau's "Tenth Service"—"O, God, who didst send Thy word to speak in the Prophets and live in Thy Son"—and the Lord's Prayer, after which the Address was given, which will be found on p. 683.

ANSELM'S "CUR DEUS HOMO."

ANSELM'S "Cur Deus Homo" or "Why God became Man," as its title indicates, is a treatise on the subject of the Redemption. Perhaps we might say without exaggeration that it is the most celebrated theological monograph that has ever been written, and we shall see presently that the deep moral and spiritual insight that characterises it must give it a permanent place in the religious literature of the world long after the special theological problem it deals with has ceased, at least in this form, to have any but a historical interest.

Before speaking of the treatise itself, however, let us turn for a moment to the author. The name of Anselm became familiar to us all in our school days, when we read of his conflicts with William Rufus and Henry I., on the limits and the mutual relations of the temporal and the spiritual powers in England; and it is interesting to note that the very treatise we are to speak of here, was partly composed in the midst of the turmoil and peril of those disputes in England, and partly during Anselm's exile. It is a wonderful proof of the devotion of the great Archbishop to his chosen life of study that he could write such a treatise in the midst of such surroundings; and the contrast between the work in which we find him engaged when we come upon him as a public man in England, and the things to which we see, by his writings, that his heart was really given, throws a pathetic light upon the stubbornness with which he resisted his nomination to the Archbishopric of Canterbury. The plough of England, he said, had been drawn by two great bulls—namely, the King and the Archbishop. Now one of them was dead, and the other had grown fierce and wild. And men would take him, a poor weak old sheep, and bid him no more yield his wool and milk and nourish his lambs, but would yoke him with the wild bull to be torn through thorns and brambles by him, and rendered useless alike to himself and others.

Even apart from the dread companionship with the fierce blaspheming king—the king who had pressed him to accept the Archbishopric when himself in an agony of fear at the seeming approach of death, and who no sooner recovered than

he declared that he was not going to return God good for evil by reforming his life because He had made him ill—apart, I say, from this dread companionship, the duties of a great administrative position such as the Archbishopric were entirely foreign to the tastes, and in some respects to the talents, of Anselm. He detested the transaction of business, for which he declared he was entirely without capacity. He would rather be a boy in perpetual terror of the birch than the Archbishop of Canterbury. All he could do was to fall back for comfort on what he had himself said to a certain monk long ago, who had complained to him that his superior always set him to manage the temporal affairs of the community, and that he was therefore perpetually involved in those very worldly concerns from which he had sought an escape in the convent. Men who transact worldly business, said Anselm, are like men grinding corn over a stream. Some of them let all the meal drop into the stream and float away, so that after all their grinding they have nought to stay their hunger with, and some let most of it go into the stream but save a little, and some carefully save it all and have abundance thenceforth; for the occupations of the world are a perpetual grind, ever coming back and going round in ceaseless, dull monotony; and those who seek only wealth and worldly renown have nothing for their pains, and are like those whose meal is all allowed to flow into the stream; whereas they who set aside something for religious and charitable purposes save something, though, the greater part of their lives is wasted; but they who conduct the mundane affairs of a religious community as an act of obedience, though the grind is just the same for them as for others, yet have their meal at the end. So Anselm had tried to comfort another. One cannot but wonder whether his own consolations came into his mind when he needed them and whether he was consoled.

What made his duties all the more trying to him was that his own simplicity and beauty of character had so far shielded him from evil that it was a perpetual surprise to him to find that men acted from any but lofty motives. The intrigues and obliquities that surrounded him were things incredible and unrealisable to him until he was at last forced to recognise them: and surely this necessity was itself amongst the most bitter penalties of the greatness he was so reluctant to assume. But for the rest his natural sagacity, his firmness of principle, his invincible courage, his warm sympathies, together with a certain moderation and common sense that prevented his insisting on trifles, gave him many of the most essential qualifications of a great administrator. Long before he was made Archbishop, when he was still pursuing his studies in the quiet and comparative leisure of his Abbey of Bec in Normandy, he was referred to for advice in every kind of dilemma. For instance, an abbot who had a great reputation for piety, once consulted him as to the management of the boys sent to the Monastery to be educated. "Whatever will become of them?" he said. "We flog them day and night without intermission, and they get worse and worse." "You flog them without intermission!" cried Anselm, with his characteristic

incredulous surprise at human folly and wickedness. "You flog them without intermission! Then what sort of men do they turn out?" "Loutish brutes!" "Of a truth a fine expenditure of your pabulum! Turning men into brutes." "But what can we do? We hem them in on every side to make them get on, and we can't." "You hem them in, Sir Abbot. Would you hem in a tree on every side to make it grow?" Then appeals to analogy, appeals to reason, appeals to humanity, pressed on each other's heels till the Abbot fell groaning at Anselm's feet, confessing the blackness of his sin and promising amendment. Let us hope he kept his promise.

On another occasion his friend and former superior Lanfrank, when Archbishop of Canterbury, confided his perplexity to him under the following circumstances. The English, he said, had some curious ways that he did not know quite what to make of. For instance, there was a certain Elfegus, once upon a time Archbishop of Canterbury, who had been slain by Pagans. Now he was regarded as a Saint and Martyr. But he was not a Martyr. He had refused to allow himself to be ransomed out of the hands of the brigands, because he knew that the enormous ransom they demanded could not be raised without reducing his vassals to absolute beggary. He chose to die therefore. But this was not dying for the profession of the faith, and therefore Elfegus was not a Martyr, and ought not to receive the honours of one. But Anselm made short work of his friend's scruples. A man that would rather die than inconvenience his friends would surely have died for the faith, if occasion had risen, and in any case he had shown the martyr spirit. Moreover, John the Baptist had always been regarded as a Martyr, though he died for not letting the sins of great men pass unrebuked. In a word Anselm was not in the least disposed to take a narrow technical view of the question, and he easily persuaded Lanfrank to agree with him. The soundness of his insight and judgment, and the touch of sophistry in his argument are both of them characteristic.

But though he was consulted on so many matters by his friends the special and pre-eminent power which he showed was that of helping men to clear their minds and arrive at clear and settled convictions on questions of religious belief. I suppose it is very safe to say that Anselm was the greatest theologian that the Church had produced since the days of Augustine—that is to say, for about seven hundred years. One after another of the great dogmas of the Church he dealt with in his conversations and afterwards in his writings, his doctrine being that we must accept the teaching of the Church by faith, but that having so believed we must try to understand, and to show that reason herself supported the revealed truth. Of course, it is only what we should expect that when the conclusions that reason is to reach are thus determined beforehand many a twist will be given to the argument, and much that we cannot accept as demonstration will be given as such, but none the less the prevailing impression left on our minds after reading such a treatise as the "Cur Deus Homo" is one of honesty no less conspicuous than acuteness, and we see how the higher rational and spiritual possibilities of a dogma may be so developed as to give it

a permanent title to respect even when it shall long have ceased to be believed.

The earliest religious impressions of the great theologian were just such as might be looked for in a child. He thought God lived in the sky, and the mountains around his home, between Lombardy and the ancient Burgundy, that stretched down south of the district afterwards so called, were the way to heaven. Once he dreamed that he set out to climb the mountains into heaven, and saw God's harvesters at work, but working carelessly. And he was indignant and thought he would report them. But when he came to the palace he was kindly received by the Lord of the Harvest, and had a beautiful cake to eat. And so the dream ended after the inconclusive way of such. What a far journey from this child dream to the discussions in the Abbey of Bec on the mysteries of the Redemption and the Trinity, and the relations of faith to reason!

PHILIP H. WICKSTEED.

A NATIONAL HYMN.

A NATIONAL hymn beginning "God bless our native land," in the metre of "God Save the Queen," appears in many forms, which are not all variations of one original. There are two, if not three, independent hymns, in the same form. One belongs to America, the first stanza being—

God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Father Eternal, save
Us by Thy might!

Mr. Julian states in the "Dictionary of Hymnology" that this is by the Rev. Charles J. Brooks, and was written at Cambridge, Mass., while he was studying in the Divinity School, between 1832 and 1835. It is said to be from the German. Can any of our readers suggest an original? This American hymn appears in altered versions, largely re-written, by the Rev. J. S. Dwight (1844), and again in Longfellow and Johnson's "Hymns of the Spirit," 1864.

Another form of the hymn, of quite independent origin, is English. It is generally, and we believe rightly, attributed to Mr. W. E. Hickson; but in more than one recent hymnal (*e.g.*, in the last edition of Dr. Hunter's "Hymns of Faith and Life," and Mrs. Farrington's "Hymns for Heart and Voice") it is attributed to the Rev. William Lamport. It may therefore be worth while to print the complete text of the hymn, as originally published by Mr. Hickson in his "Singing Master" (London, 1836), a book of elementary instruction in singing, in which he included several popular airs with suitable words written by himself, and among them this "National Anthem":—

God bless our native land;
May Heaven's protecting hand
Still guard our shore:
May peace prolong her reign,
And still our rights maintain,
That Britain may sustain
A war no more.
May just and righteous law
Uphold the public cause,
And bless our Isle;
Home of the brave and free,
The land of Liberty,
We pray that still on thee
Kind Heaven may smile,

And not this land alone,
But be Thy mercies known
From shore to shore;
Lord! make the nations see
That men should brothers be,
And form one family
The wide world o'er.

The second part of the first stanza appears in our hymnals in an improved form:—

May peace her power extend,
Foe be transformed to friend,
And Britain's rights depend
On war no more.

Whether this alteration was made by Hickson himself or a subsequent editor we cannot say; but it seems quite certain that he is the original author of the hymn.

The "Congregational Church Hymnal" of 1887, together with the above (with a fourth stanza interpolated), includes what appears to be a third separate hymn of the kind:—

God bless our native land:
Her strength and glory stand
Ever in Thee!
Her faith and laws be pure,
Her throne and hearths secure;
And let her name endure—
Home of the free.
God guard our sea-girt land,
And save by Thy right hand
From all her foes;
The reign of peace prolong,
Till freedom's rising song
Loud tells the end of wrong
And nature's throes!
God smile upon our land,
And countless as the sand
Her blessings be!
Arise, O Lord, Most High!
And call her children nigh,
Till heart and voice reply—
Glory to Thee.

This hymn, so far as we know, is anonymous. The metre and the general sentiment are so obvious that we should not be at all surprised if there proved to be other independent efforts of the same kind.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

APPEALS.

The Rev. Harold Rylett appeals on behalf of the jumble sale to be held at Bermondsey on Wednesday and Thursday next. Goods should be sent to him (per Carter Paterson) care of Mrs. Cooper, 43, Upper Grange-road, Bermondsey, S.E.; donations to his own address 113, Avondale-square, S.E.

Miss Florence Hill wishes to call attention to the anniversary services and meetings at Bedfield and Framlingham on Sunday, Oct. 30, and the two following days, as announced in our Advertising Columns. Much encouragement and help in the coming winter's work may be given by a good attendance of friends at these meetings. Some members of the Postal Mission will leave Liverpool-street on Saturday, the 29th inst. Those who cannot stay over Monday night can get cheap return tickets at 7s. 8d. Information as to accommodation at Framlingham can be had from the Rev. A. Amey, The Manse, Framlingham, Suffolk, or from the Central Postal Mission Office, 13, Christ Church-road, Hampstead, N.W.

The Rev. Silas Farrington desires to make an urgent appeal for the liquidation of the debt on the Richmond Church—a debt which, it is true, is small in comparison with the whole outlay, but is just that overweight which is depressing and disabling. He writes: "I do not for one moment regret our undertaking to build a church; nor any of the labours, anxieties, or sacrifices it has cost. I am as firmly convinced as ever that a church-building is a primary need for any congregation which hopes for permanence. And I am supremely satisfied with

this particular church, and grateful beyond measure for it. But I do want to feel it paid for. I do want to feel of this particular bit of work—which is the last of the kind I am likely to undertake—that it is finished; I want it to be wholly a source of strength and joy to us all. And while I know that our little congregation will do its best for one more effort, I do beg of all our friends to do their best also to make this attempt final and successful. Either Lady Roscoe, 10, Bramham-gardens, S.W., or myself will gratefully receive donations and acknowledge the same in your columns."

Accrington: Appointment.—The Rev. W. H. Burgess, B.A., of Heaton Moor, near Stockport, has accepted the unanimous invitation of the Oxford-street congregation to become their minister, and will commence his duties in December.

Ballyhemlin.—A harvest thanksgiving service was held for the first time last Sunday afternoon, when Bartram's harvest festival service was rendered, and the sermon was preached by the Rev. Charles Thrift. Every local sect was represented in the congregation. Both manse and church have been recently thoroughly renovated, and a hot-water apparatus put into the church. An American organ has also been presented, and the outlook for the future is hopeful.

Carlisle.—Anniversary services were held on Sunday week, the preacher being the Rev. W. H. Lambelle, of Middlesbrough. On the following Monday evening the annual tea was held, followed by a public meeting in the church. The chair was taken by Mr. James Arlosh, of Woodside, who was supported by the Revs. Charles Travers, W. M. Dare (who is acting as *locum tenens* during Mr. Travers' absence at Oxford), A. Lazenby, of Glasgow, W. H. Lambelle, and A. Harvie, missionary agent of the Northumberland and Durham Unitarian Association, and Messrs. Charles Dixon and W. Marchington and Coysh, of Newcastle. After the singing of a hymn the chairman read a telegram from Mr. Affleck, President of the Northumberland and Durham Unitarian Association, apologising for absence, and also apologised for the absence of Mr. David Ainsworth. He referred to the fact that on May 15, 1889, he was present at the laying of the foundation-stone of the church; and, by a curious coincidence, the first service he attended in the church was on May 15, 1898. He expressed his pleasure at being present with those whose religious convictions were similar to his, and congratulated the church upon the progress it had made since the erection of the building, despite the prejudice and opposition which confronted it. He referred in eloquent terms to the spread of Unitarian principles and ideals, and found much reason for encouragement in its heaven-like effects upon religious thought in general. The Rev. A. Lazenby spoke of the spread of Ritualism and the growth of Roman Catholicism in England and Scotland, and claimed that Unitarians were fit, above all others, to oppose the movement. Addresses were delivered by the Revs. W. H. Lambelle, A. Harvie, C. Travers, and W. M. Dare, and the meeting concluded with the singing of a hymn and the pronouncing of a Benediction.

Gilian and Rhydygwin.—Services of thanksgiving for the harvest were held at the above churches on the 12th inst., the preachers being the Rev. T. A. Thomas, Pantydefaid, and the minister, the Rev. Lewis Williams.

Dover.—On Oct. 11 our Guild commenced the winter session with a debate on "Genius or Shrewdness: Which wins?" two papers being first given by Miss Squier and Mr. Wilfred Chitty.

Dowlais.—Harvest thanksgiving services were held here on Sunday, the 16th inst., the preachers being the Rev. Lewis Williams, Rhydygwin, morning and evening, and the Rev. D. J. Williams, Merthyr, in the afternoon.

Frenchay, near Bristol.—Mr. Edgar Lockett, of Bridport, a young layman who is preparing to enter college, has accepted the unanimous invitation of the Frenchay congregation to settle there as lay worker for a year. He will enter upon his duties next Sunday, Oct. 23.

Glasgow: South St. Mungo-street.—The annual harvest thanksgiving services were held on Sunday, Oct. 16, the preacher being the Rev. E. T. Russell, minister of the church. The Sunday-school children were present at the afternoon service. On Monday evening a "Fruit Banquet" was held in the church hall, at which there was a large attendance.

Huddersfield.—Harvest festival services were held in Fitzwilliam-street Church on Sunday, Oct. 9, the preacher being the Rev. W. Mellor. On the Monday evening an entertainment was given in the schoolroom by the members of the

choir, under the direction of Mr. Ibeson, the organist. On Sunday evening last the minister gave the first of a series of discourses, his subject being "Belief in God as affected by Modern Thought."

Liscard.—Mr. Promotho Ioll Sen conducted both morning and evening services in the large Concert Hall here on Sunday last. The attendances at both were large, that of the evening being the "record" for the church up to date. Mr. Sen took for his subject in the morning "Can a Man see God," and preached a sermon intensely spiritual, natural, simple, reverent, helpful, and strengthening. In the evening his explanation of the history, methods, and aims of the Brahmo Somaj in India was followed with rapt attention, and a strong desire exists that we may some time have the pleasure of hearing this remarkable preacher again. In the afternoon he delivered a most interesting address to the children, and another to the adult class upon the "Bibles of India." Liscard bids him God-speed in the labours upon which he is soon to enter in his own country.

Liverpool: Hope Street.—During the absence of the Rev. R. A. Armstrong owing to ill-health, the Hope-street pulpit is being occupied by the Rev. T. W. Freckleton, for two months.

London: Avondale-road, Peckham.—A quarterly congregational meeting was held on Tuesday, presided over by Rev. G. Carter. The statement of the hon. secretary (Mr. W. J. Corley) had reference to the present state of the church and its affiliated institutions, occupying almost every evening in the week. The treasurer (Mr. A. G. Stoessiger) stated that since the introduction of the offertory at each service, receipts and expenditure had been fairly balanced. As one means towards raising a fund for discharge of debt to treasury last year it was announced that a sale of work would be held in the first week of December. Much advantage is anticipated from the erection of a small room adjoining the large schoolroom, comprising a lavatory, space for storage of gymnasium apparatus, &c., and suitable for class and other small meetings.

London: Essex Church.—The Rev. Stopford Wentworth Brooke is to preach to-morrow evening at Essex Church, prior to his return to the United States.

London: Islington.—The harvest festival services were held in Unity Church on Sunday, Oct. 9, the preacher being the Rev. G. Dawes Hicks, M.A., Ph.D. Six windows of the church were arranged entirely with the fruit and flowers brought by the Sunday-school children, whose contributions were afterwards sent to "Winifred House," while the gifts of the members and friends of the church went to the North London Nursing Home. In the evening Weber's *Jubilee Harvest Cantata* was rendered. On Thursday, the 13th inst., an "at home" was given in the schoolroom by the Rev. Dr. Hicks to inaugurate the winter session, when many friends, not only members of the congregation, but several from other churches, met together and spent a very pleasant evening. In addition to the numerous activities at Unity Church a girls' club has been formed, which has already held two of its meetings, and will continue to do so weekly during the winter.

London: Walham Green, Fulham.—A series of special Sunday evening services will be conducted in the Town Hall, commencing Sunday, Oct. 30, when the Rev. L. Jenkins Jones (Woolwich) will give the address. If friends living in the neighbourhood will kindly help to make these services known, and do what they can to render them successful, their assistance will be appreciated. Those who are willing to aid in welcoming strangers and in providing for their comfort at the services, can communicate with the Rev. T. E. M. Edwards, Knollys-road, Streatham, S.W.

Lye.—The Rev. I. Wrigley, who is Chairman of the Lye School Board, was on Monday, Oct. 17, elected a member of the School Board for Wollescote, a neighbouring parish. An attempt is to be made to amalgamate the two Boards.

Manchester: Oldham-road.—On Saturday last a concert and literary entertainment, arranged by the minister, was held in the schoolroom, Varley-street, and was a distinct success. The proceeds have been handed over to the church treasurer towards the reduction of the debt.

Newark-on-Trent.—Last Sunday evening the Rev. E. R. Hodges preached on "The Tsar's Message of Peace to the World."

Newcastle-under-Lyme.—The Old Chapel has been put into good order and repair by local friends (as to the exterior), the renovation and fitting up of the interior being undertaken by Rev. R. Spears and friends. The result is a very comfortable and seemingly building, simply decorated, carpeted, and

furnished with chairs. On Sunday evening at the re-opening service, which was conducted by the Rev. Principal Gordon, of Manchester, there was an excellent attendance, with efficient choir, and every hopeful sign that the friends at Newcastle have taken fresh heart, and are ready to enter on a new era of activity and progress. The approach to the building, which is through the parish churchyard, has been greatly improved by the local authorities. A handsome gateway and flight of steps now lead from the church to the chapel.

Newport, Isle of Wight.—On Sunday week the Rev. C. E. Pike entered on his ministry, in succession to the Rev. W. J. Jupp. The morning sermon was from the words, "Search the Scriptures," and was a plea for the fearless search for truth, by reasonable methods, which gave to the Scriptures their real worth and power. In the evening Mr. Pike preached on "The Universal Fatherhood."

North Cheshire U.S.S. Union.—The annual meeting of the Union was held at Mossley on Saturday, Oct. 15, and was attended by about 110 persons. The retiring president, Mr. T. H. Gordon, B.A., occupied the chair. The reports of the treasurer and secretary were read and adopted, both showing the Union to be in a flourishing condition. The officers were elected as follows:—President, Rev. W. Harrison; vice-president, Mr. John Barrow; treasurer, Mr. Samuel Ashworth; hon. secretary, Mr. Albert Slater. Mr. William Lawton read a very interesting paper, marked by apt quotations and illustrations, on "Some of the Qualifications and Duties of Sunday-school Teachers." The discussion, which was curtailed owing to the pressure of time, was taken part in by Revs. N. Green, T. R. Elliott, H. S. Taylor, M.A., J. A. Pearson, G. W. Lewin, and W. C. Hall, M.A. The meeting was brought to a conclusion by a hearty vote of thanks to the reader and to the Mossley friends, and responded to by Rev. T. R. Elliott, who closed the meeting with the Benediction.

Oxford.—Harvest festival services were held last Sunday and Monday in the Church of the Divine Love, Percy-street, the preacher being the Rev. Vernon Herford.

Preston.—On Monday last a special service was held, the preacher being the Rev. Stopford Brooke, M.A., LL.D., whose eloquent sermon made a deep impression. The chapel was filled with a large and appreciative congregation. Special hymns and anthems were sung, and a collection taken on behalf of the special services fund of the British and Foreign Unitarian Association.

Southport.—On Sunday week our combined anniversary and harvest thanksgiving services were conducted by the Rev. J. Collins Odgers, B.A., of Bury. On the following Monday evening the annual congregational tea meeting was held. The attendance was excellent. After tea the chair was taken by Rev. C. H. Wellbeloved, who reminded them that this was their thirty-first anniversary since the opening of the church, and the fifteenth of his ministry. Looking back, he thought they had every reason to be satisfied with the steady progress they had made, while their present condition was full of encouragement for the future. It was delightful to see their church so well filled on Sundays, and the various institutions doing good work. As a church they were becoming quite a power in the town. Unitarians were well to the front in every good cause, and exercised a personal influence out of proportion to their numbers. In the course of the evening stirring and helpful addresses were given by the Revs. J. C. Odgers, B.A., W. J. Jupp, of Toxteth Park Chapel, Liverpool, and Charles Roper, B.A., of Moss Side, Manchester. It was agreed on all hands that we never had a more successful and encouraging anniversary.

Stockton-on-Tees.—On Sunday, Oct. 2, the harvest festival was held. Mr. F. W. Lambelle preached in the morning, Mrs. W. H. Lambelle addressed the Sunday scholars in the afternoon, and in the evening the Rev. W. H. Lambelle preached. On Oct. 10 a concert was given in aid of the church choir fund.

Stratford-on-Avon.—The opening service of the Free Christian Church in Tyler-street, was held on Sunday week, and was conducted by the Rev. L. P. Jacks, of Birmingham, the subject of whose sermon was, "The Spirit of our Message." The *Stratford-on-Avon Herald* gives a full report of the sermon, which was an appeal for strong conviction and fearlessness, and the witness of a faithful life to the power of truth.

Tenterden.—Harvest thanksgiving services were held on Sunday last, the preacher being the Rev. Felix Taylor. Mr. Taylor announced his intention of giving during the winter months a course of lectures on "Lessons from the Poets." The Mutual Improvement, although almost a town

society, "so large has it grown," is carried on entirely by our people; it has over two hundred members. A good programme has been arranged for this the eighth session, opening with a conversation in the Town Hall on Tuesday, Oct. 25, and including four lectures.

Yorkshire Unitarian Sunday School Union.—The thirtieth Teachers' Conference, under the auspices of the above Union, took place at Idle on Saturday last. Though the weather was somewhat unpropitious, there was a goodly gathering of teachers and friends from the various schools, sixteen in number, connected with the Union. After tea in the Highfield schoolroom, the President (the Rev. J. G. Slater, of Pudsey) took the chair. There were also present the Revs. C. Hargrove, and W. H. Eastlake; Mrs. Fox, Mrs. Eastlake, Mrs. Hepton, Miss Hargrove, Miss Latham and others. After a few words of welcome from the President, Miss Latham, of Wakefield, read a paper entitled, "Fairy Tales: their use in the Sunday School," showing how fairy stories may be made a means of teaching young children those principles on which so much of the blessedness and usefulness of life depends—namely, duty, kindness, mercy, truth, and love. Fairy stories were always interesting, and it was the interest which a story aroused that made the method of teaching by stories so successful. Having referred to the delight primitive peoples had always taken in tales, and also to the parables of Jesus, as perhaps the best remembered part of his teaching, Miss Latham highly eulogised Hans Andersen as a perfect mine for suitable stories, "The Little Fir Tree," "The Wild Swans," "The Ugly Duckling," &c. In conclusion, she remarked that as children grew older, and the wonder and mystery of real life became better known to them, these stories naturally lost a great part of their charm, but "for old sake's sake" they were always dear; and when the time came "to put away childish things," these stories would find a place in a sunny niche among the many pleasant memories of childhood. "Where thoughts are singing swallows, and the brooks of morning run." The paper was followed by a very profitable discussion, and Miss Latham was heartily thanked. The Conference closed with singing and prayer.

To CORRESPONDENTS. — Letters, &c. received from the following:—A. B.; E. P. B.; J. J. B.; R. B.; J. F. (Providence); S. F.; H. W. H.; W. H.; W. H. H.; F. H. J.; E. W. L.; W. L.; W. M.; J. R. O.; H. S. P.; J. S. P.; C. R.; T. R. (forwarded to H. R.); M. D. S.; M. L. T.; S. S. T.; D. J. W.; F. W.; H. J. W.; P. H. W.; R. W.

OUR CALENDAR.

SUNDAY, OCTOBER 23.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. ALLEN.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. JOSEPH MAY of Philadelphia, and 7 P.M., Rev. V. D. DAVIS, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M., Rev. STOPFORD BROOKE, M.A., and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Ealing, Prince's Hall, 7 P.M., Rev. H. RAWLINGS, M.A.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. FRANK K. FREESTON, "The Decline of Nonconformity," and 7 P.M., Rev. S. WENTWORTH BROOKE.
Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.
Hampstead, Roslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M., Rev. W. WOODING, B.A., and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON. Morning, "Rest for the Heavy Laden." Evening, "Religious Lessons from Shakspeare.—II. 'Hamlet.'"
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. V. D. DAVIS, B.A., and 7 P.M., Rev. T. E. M. EDWARDS.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.
Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
Stepney-Green, College Chapel, 11 A.M. Mr. L. TAVENER, and 7 P.M., Mr. EDWARD BURTON.
Stoke Newington, The Green, Sunday School Anniversary, 11.15 A.M., Rev. G. DAWES HICKS, M.A., Ph.D., 3 P.M., Miss M. PRITCHARD, and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. Rev. S. WENTWORTH BROOKE, and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church, Stanley-road, 11 A.M., Rev. D. DAVIS, and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Lisimore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. T. W. FRECKELTON.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, "The Value of Prophecy in the Book of Daniel."
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M. MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. BIRKS.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. BIRKS.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. H. BODEL SMITH.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY.
SOUTH-PLACE, FINSBURY. —Oct. 23rd, at 11.15, HENRY RAWLINGS, M.A., "The Evolution and Dissolution of Beliefs."

ETHICAL RELIGION SOCIETY.
STEINWAY HALL, PORTMAN-SQUARE, S.W. —October 23rd, at 11.15, Dr. WASHINGTON SULLIVAN, "The Ethical Church and Positivism."

MARRIAGES.

COVENTRY—BURROUGHS—At Hope street Church, Liverpool, on Thursday, October 20, by the Rev. H. W. Hawkes and the Rev. T. Lloyd Jones, Harold, third son of Mr. Joseph Coventry, to Amy, daughter of Mrs. E. Burroughs, both of Liverpool.

FAGO—BRISCOE—On the 17th inst., at St. James's, West Hampstead, by the Rev. J. R. Taft, D.D., William Edward, second son of the late Jesse Fagg and of Mrs. Fagg, Outram-road, Addiscombe, to Frances Ada Bruges, youngest daughter of Captain W. H. Bruges Briscoe, late of the 4th Hussars, and of Pontypridd, Glamorganshire.

TEASDALE—COOPER—On Oct. 13th, at the Free Christian Church, Clarence-road, N.W., by the Rev. Alexander Farquharson, John Herbert, second son of John Christopher and Eleanor Josephine Teasdale, of Headingley, Leeds, and grandnephew and adopted son of H. J. Morton, J.P., of Scarborough, to Ellen Mary, youngest daughter of James Cooper, of 57, Haverstock-hill, Hampstead, N.W.

SILVER WEDDING.

WILLIAMS—JOHNSON—On Oct. 17th, 1873, at the Unitarian Church, Hunslet, by the Rev. T. R. Elliot, Charles Williams to Sarah Ellen Johnson, both of Hunslet, Leeds.

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LITERARY SOCIETY.—SYLLABUS 1898-99.

1898.
Oct. 20—Opening Soiree and Conversazione.
Oct. 27—Opening Lecture: "A Study of Goethe's Faust"

REV. G. DAWES HICKS, M.A., PH.D.
Nov. 3—Lecture: "Scenes and Shrines in the English Lakes, a Literary Pilgrimage" (illustrated by a set of specially prepared Slides)

REV. FRANK K. FREESTON.
Nov. 10—Debate: "The Tragedy of Laura Fountain, or the problem of 'Helbeck.'"

MR. E. CAPLETON.
Nov. 17—Lecture: "The Past and Future of Marriage"

MR. G. C. MABERLY, M.A., LL.B. (Clare College, Cambridge).

Nov. 24—Lecture: "John Brown"

REV. HAROLD RYLETT.
Dec. 1—Lecture: "Four Life Studies from Shakespeare"

REV. JOHN PAGE HOPPS.
Dec. 8—Lecture: "Richard Wagner"

MR. F. SHEWELL COOPER, M.A. (Pembroke College, Cambridge).

Dec. 15—Dramatic Evening
Arranged by MR. H. W. MORGAN.

1899.
Jan. 5—Conversazione.

Jan. 12—Lecture: "The Way of Virtue according to a Chinese Carlyle"

PROF. J. ESTLIN CARPENTER (Manchester College, Oxford).

Jan. 19—Lecture: "Cardinal Newman's Theory of Belief"

DR. W. R. WASHINGTON SULLIVAN.
Jan. 26—Lecture: "Thomas Carlyle as Moralist"

REV. A. H. MONCUR SIMS.
Feb. 2—Lecture: "Charles Lamb"

MR. J. WATERS.
Feb. 9—Lecture: "The Life and Work of Leo Tolstoi"

MR. G. H. PERRIS (Secretary of the International Arbitration Association).

Feb. 16—Lecture: "Thackeray, Novelist and Satirist"

MR. A. WILSON.
Feb. 23—Debate: "Disarmament"

M. R. R. RUSH.
March 2—Lecture: "John Ruskin"

REV. SILAS FARRINGTON.
March 9—Debate: "Should Vaccination be Compulsory?"

MR. RONALD BARTRAM.
March 16—Closing Soiree and Conversazione.

The Meetings commence at 8 o'clock, and to them all friends are cordially invited.

HENRY E. EDWARDS, Hon. Secretary.

Anniversary Services and Meetings, BEDFIELD and FRAMLINGHAM.

SUNDAY, Oct. 30th.—Morning Service (11.0) at Framlingham. Afternoon (2.30) and Evening (6.30) at Bedfield. Preacher, Rev. ALEX. FARQUHARSON.

MONDAY, Oct. 31st.—Public Tea (6.0) and Meeting (7.15) at Framlingham. Chairman, Mr. JAS. YOUNGMAN, supported by Miss Tagart, Miss F. Hill, Miss E. M. Lawrence, Mr. C. P. Dowsing, Revs. F. Allen, W. Jellie, and A. Amey.

TUESDAY, Nov. 1st.—Public Tea and Meeting at Bedfield.

THE OLDHAM-ROAD UNITARIAN FREE CHURCH, MANCHESTER, will hold a JUMBLE SALE on NOV. 17, 18, and 19, and appeal for any superfluous Articles or Discarded Wearing Apparel, especially Children's Clothes. Parcels addressed to Mrs. HAZLEWOOD, 299, Oldham-road, Manchester, will be gratefully acknowledged by the Secretary, who will be pleased to answer any inquiries.

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A SALE OF WORK will be held early in DECEMBER towards raising a Fund to liquidate Debt to Treasurer.

Ladies of the Congregation will be glad of assistance in Contribution or Article for Sale, which will be thankfully received and acknowledged by Mrs. BREDALL, Hon. Treasurer, 238, Barry-road, E. Dulwich; or Rev. G. CARTER, 81, Chadwick-road, Peckham, S.E.

RICHMOND FREE CHURCH.

The Committee of the Richmond Free Church ask your kind attention to the following Statement and Appeal.

This Congregation was formed ten years ago under the encouragement of the London District Unitarian Society, to whose aid then and since it acknowledges its deep indebtedness. It has had its helps and hindrances like all young congregations. It has found difficulties and done its best to overcome them. It has grown, but it has also suffered heavy losses by removals and by death. On the whole it has held on its way with hope and courage.

Three years ago it made a great effort to build itself a permanent home and house of worship. This was happily accomplished, and its Church was opened in April, 1896; the entire cost being £5,516, of which £4,677 was paid before February, 1897, leaving a debt of £839. Since that date a further effort has been made, reducing the debt to £805. We feel it to be imperative that this should be wiped off at once. Small as it may seem, it is enough to hamper and worry a congregation whose annual expenses strain its energies to the full, to be a depressing addition to those expenses, and even to seriously retard the growth and strength of the Church. We think we could raise £200 of this debt (with the help of a conditional promise of £50 from the British and Foreign Unitarian Association) if we can feel that it is now going to be extinguished.

We want to become self-supporting. We want to get out of the way of yet younger and weaker congregations. We want to feel our own necessities not always this obstacle to helping others ourselves. Will you not help us? We earnestly appeal to the generous heart of every believer in Liberal Christianity.

Signed on behalf of the Committee,

WALTER E. EVANS, Hon. Sec.

Donations will be gratefully received by

LADY ROSCOE,

10, Bramham Gardens, London, S.W.,

or Rev. S. FARRINGTON,
The Knoll, Richmond.

OCTAGON CHAPEL, NORWICH.

A BAZAAR will be held on behalf of the OCTAGON CHURCH EXTENSION FUND on THURSDAY, FRIDAY, and SATURDAY, Nov. 3, 4, and 5, in the BLACKFRIARS HALL, NORWICH. Mrs. HUMPHRY WARD has kindly consented to open it with an address at 2.30 P.M., on Thursday, Lady O'HAGAN at 12.30 P.M. on Friday, and the Rev. P. H. WICKSTEED, M.A., at 12.30 P.M. on Saturday.

The kindly help of friends at a distance is earnestly solicited for the various stalls, and all articles sent will be most gratefully received and acknowledged by the following:—Mrs. F. A. Mottram, Bank House, Norwich, W. N. Ladell, 59, Grove-road, Lakenham, Norwich (Secretaries of the Church Extension Scheme); Miss Clark, Surrey House School, Surrey-street, Norwich; Mrs. W. Finch, 114, Unthank's-road, Norwich; Mrs. R. W. Ladell, Little Orford-street, Norwich; Miss A. Reeve, 38, Duke-street, Norwich; Mrs. Blazeby, 23, Earlham-road, Norwich; Mrs. John Corder, London-street, Norwich; Miss Mace, Surrey House School, Surrey Street, Norwich; Mrs. Prime, 19, Beatrice-road, Thorpe, Norwich; Mrs. Chas. Stevens, 4, Mill Hill-road, Norwich; also by the Rev. E. and Mrs. Daplyn, 70, Mill Hill-road, Norwich.

A full list of contributors to the above fund, so kindly started by Sir Elwin Lawrence, will duly appear.

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The HALF TERM begins NOVEMBER 7th.

BIBLICAL CRITICISM.—Dr. WASHINGTON SULLIVAN will deliver SEVEN LECTURES at PORTMAN ROOMS, BAKER-STREET, on WEDNESDAYS, at 5 P.M. Tickets for Course to be obtained of Miss FAIZAN, 23A, Buckingham Palace-road, or at the Rooms on day of Lecture.**The Sunday School Association.****RECENT PUBLICATIONS.**

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